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THE
ASIATIC SOCIETY OF BOMBAY
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Ô'CONNOR CIER-RIGE HEAD OF HIS RACE.

and

O'Connor chief of the prostrated people of his Nation.

SOUMIS PAS VAINCUS

London Printed for Sir Richard Phillips & Co.

CHRONIC[illegible] OF ERI;

HISTORY OF [illegible] [illegible]IOT IBER:

T[illegible]SH PL[illegible]SE;

TRANSLATED F[illegible] [illegible]RIGINAL MANUSCRIPTS IN THE PHŒNICIA[illegible] [illegible]F THE SCYTHIAN LANGUAGE.

[illegible]'CONNOR.

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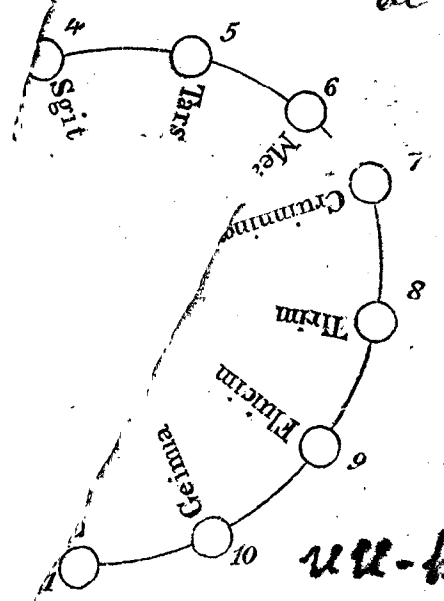
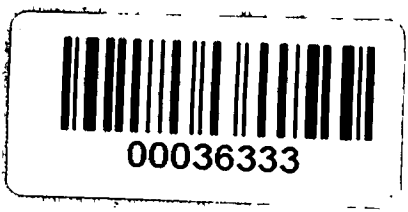


[illegible]e Ring of Baal.

VOL. I.

LONDON:
[illegible]R SIR RICHARD PHILLIPS AND CO.

1822.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TO

SIR FRANCIS BURDETT,

OF FOREMARK, BARONET.

My Friend,

When in accordance with my desire that you should have the evidence of your own senses, wherefrom to form your own judgment of the length, depth, and complexion of the last conspiracy against my life and honour, by agents of an oligarchy, whose every act is working a mighty revolution in all the countries subject, and subjected to their fell dominion, you came to Ireland; at which time you consulted me as to the best account of my ill-fated country; I requested of you to content yourself for the present with reading the book that lay open before you, the dimensions thereof wide as the land, whereon you would see marks of the iron-hand of despotism; the time of pressure to be calculated from the woeful havoc it had made; and I promised that I would, as soon as could be, present you with a true and faithful history of my country, from the earliest times, which would clearly explain those causes that had produced the effects you sympathetically deplored.

I now come, late as to time, but, as you know, quickly, when the manifold afflictions and consequent ill-health under

which I laboured, are taken into account, to fulfil the promise I then made; not to lay at your feet, but to place in your hands, the most ancient Chronicles of the people whose descendants you saw, and whose melancholy condition brought many a tear from your manly, pitying eye.

In selecting you as executor of this legacy which I bequeath to those that now be, and to those who are yet to come, for an *everlasting possession*, it is necessary that I tell posterity the reason that hath actuated me to commit to you this trust, which is not to be found in the exemplary manner in which you have carried yourself in all the relations of private life; nor because of your acquirements in the walks of literature; nor in the many proofs I have had of your friendship through a series of nearly thirty years; nor yet for the extension of your full and fostering hand towards my children, whom you have made partakers of a portion of your wealth, since persecution, in varied shapes, and the success of diabolical machinations of a perfidious traitor, taking advantage of the situation in which I had been placed by that persecution, had deprived their father of the means.

Had it not been for you, my gallant boy, into whose hands you gave his first sword, with instructions how to use the destroying weapon in support of the rights of man, against tyranny and oppression, tempering justice with mercy; into whose ear you poured lessons of wisdom, precepts of humanity;—had it not been for you, the career of glory, wherein his actions have shed additional lustre even on our names, had been cut short, and he had been deprived of his fair proportion of the renown of these brave warriors who have established the independence of the republic of Columbia, all of whom are loud in his praise. Even these powerful

causes united, would not be of sufficient weight to induce me to constitute you the trustee of such a charge: these things appertain to private life, and I feel pride in proclaiming to the world my thanks therefor.

These reasons and many more do combine to cause me to admire you, to have an affection for you, and to retain a friendship for you of a nature which few but faithful Irishmen can feel; which when sincere, nothing can destroy, though a tremendous blast may shake; its position regained, when founded on a rock, as my friendship is for you.

My motive is, that *having had opportunities, for seven and twenty years, of knowing* you to the core, having studied you, having watched you with an eye of circumspection and of a true friend, who would have found fault if he saw cause, I cannot call to my recollection one act in your relation with the public that I do not approve, I cannot think on any one occasion, that you have betrayed the trust reposed *in you* by them; whilst your never-failing advocacy and vindication of the Irish people, has endeared you to all our hearts.

At sometimes you have said, that it was most discouraging to attempt to improve the condition of the state; you have compared the inutility of your continued efforts to the constant drawing up of empty buckets from a well: pardon me, Sir, be assured the buckets you have drawn up, have not been empty;—nay, they have been brim-full, and the people are refreshing themselves with the contents. 'Tis true, your eloquence and the proclamation of your just principles, have made no impression on the self-nominated and predetermined assembly of St. Stephens, amongst whom the rule is, that what they call private honour, should supersede public duty: but not so with the people; the senti-

ments you have uttered within the walls of that house, have been disseminated far and wide, and produced enquiries tending to the most beneficial results for your country, to promote the true interests of which, your labours have been unceasing.

Your name is identified with the history of your times;—a majestic column is erecting to perpetuate the memory of Burdett of Foremark. May long time pass ere it be completed; and when completed, it will be of the most chaste and simple order, all its members in perfect correspondence, the characters in the universal language of nature, speaking to all the nations of the earth.

Behold the reward of a grateful people, to the incorruptible Patriot, the just Steward, the true and faithful Representative, the eloquent Orator, the intrepid Assertor of the liberties of mankind, the MAN who dared to be honest in the worst of times, and who scorned to court that popular applause, which it was his chiefest ambition to deserve!

I am,

Sir,

With sincere respect for your many virtues,

Your faithful friend,

O'CONNOR.

PREFACE.

THIS is the fourth effort which I have made, to present to the world a faithful history of my country.

Whilst I was immured in a prison in Dublin, during parts of the years 1798 and 1799, charged by the oligarchy of England with the foul crime of treason, because I would not disgrace my name by the acceptance of an earldom and a pension, to be paid by the people whom I was courted to desert, and because I resisted their every art to induce me to become a traitor to my beloved Eri, I employed my time in writing a history of that ill-fated land, which I had brought down to a very late period, when an armed force of Buckinghamshire militia men entered my prison, and all the result of my labours, with such ancient manuscripts as I had then by me, were outrageously taken away, and have never since been recovered.

Having been removed from Dublin in March 1799, and taken off to Fort George in Scotland, in the very teeth of the provisions of the Habeas Corpus Act, because I would not become a party to a compromise, whereby I should have destroyed my own fame, and justified the multitudinous acts of tyranny exercised towards me; in that military fortress I was occupied, when health permitted, in again writing the history of my native land, which I had brought down to

the last moment that I remained in that part of Scotland, where I was detained until the commencement of 1801, and from whence I was brought away a prisoner.

A part of my family and myself reached Forres, the first night after our departure, and the ladies having left their muffs in the room of the Inn in which we sat, they found on the succeeding morning that the messenger had ripped the linings, under the suspicion, no doubt, of communications from my fellow prisoners to their friends, whom I had left behind, being there secreted, in ignorance that I had given an assurance to governor Stewart, that neither I, nor any of my family, would be the bearers of any papers from them.

This occurrence, added to the circumstance of my manuscripts having been accidentally left behind at Meldrum, for which I had to send back a few miles, made my family apprehensive that if the messenger should lay his hands upon them, my captivity would be prolonged; and having passed a day of festivity at Aberdeen, with the officers and wives of a regiment of native Scots, who had been quartered at Fort George, during a part of the time of my abode there, and from whom my family and myself had experienced something more warm than mere attention; the scene brought back to our recollection days of former times, and the partner of my secret thoughts being entitled to command any sacrifice that she would ask, having requested of me to suffer her to commit my writings to the flames, I could not do otherwise than yield; Thus perished the fruits of my labour in Fort George.

Having regained my liberty shortly after my arrival in London, so far as going abroad, I did not resume my favourite object during my abode in England, which was till 1803, when I returned to my own country, and having availed myself of the earliest opportunity of reclaiming from the bowels

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So fully sensible was a man of Ireland, who far surpassed all his contemporaries, and in truth, most men, I allude to Henry Flood, that if encouragement were given to bring to light and investigate ancient records of Ireland, still existing, they would be the means of diffusing great knowledge of the antique world; and which, with the memorials of the east that even still remain, would illuminate all the intermediate spaces of the earth; so convinced was he, I say, of this fact, by means of the deep researches which his penetrating mind had made, that he bequeathed the whole of his large possessions for the purpose of instituting professorships in the University of Dublin, for the perpetuation of the Irish language, and the purchase of manuscripts therein. In this magnificent design, his views were unfortunately frustrated by the contemptible policy of the incubus that hath long over-lain unhappy Eri; for, a claimant was set up to the estates of the philosophic donor, to whom they were accordingly *decreed!* Had his bequest been suffered to take effect there is no doubt but that very many manuscripts, of great antiquity and value, which now are mouldering in a neglected state, would have been brought forth.

It is not possible, nor would it be proper if it were, to anticipate exceptions which peradventure, may be taken to the chronicles of Eri. If such, however, should be made, and of value sufficient, the objectors may rely upon it, that satisfactory answers shall be given to all doubts and suspicions, which hitherto have invariably been found to be proportionate with the ignorance which at this moment pervades the people of England, with regard to the history, ancient and modern, of this celebrated land,—once the seat of learning, and equal and just laws, now of demoralization and injustice.

It remains that I now acquaint the world, that I shall instantly resume my work for the purpose of continuing the history of Eri, the next volume of which, to be brought down to the year of the Christian era, 1169; I hope to compete so as to be ready for publication in the month of March next; and if I live, I will prepare the Chronicles of Ireland to the day of my birth in another volume; and then I will give the history of my own times in one other, the concluding volume of the whole; which five volumes will be a complete continued history of this noble island, under the names of Eri, to the year 1169, and of Ireland from that epoch, from the most remote time to the instant on which I shall drop my pen.

O'CONNOR.

Paris, 1821.

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PART I.

Gives the traditionary account of the origin of the Scythians—the emigration of a tribe of that race from their original land to the southward of the river Oxus—their passage of the Tigris and Euphrates—their dominion of western Asia—the invasion of their land by the Assyrians—the building of Babel by the Assyrians—the flight of Ardfear or Noah, the supreme chief of the Scythians to Ardmenia—his death and burial—the reign of Japheth in Ardmenia—the election of Og, son of Japheth—the emigration of a colony from Ardmenia to Thrace, &c.—the conquest of Iberia by Og—the emigration of a colony from Ardmenia to the north of Caucasus—and to Numidia in Africa—and from thence to Spain; from which time it gives the authentic history of the emigration of a tribe from Iberia to Spain—of the introduction of the Phœnician letters into Galicia, in Spain, by Eolus—of the institution of the order of Olam teachers, or wise men—of the emigration of a tribe from Gallicia to Aquitania—of the regulation of the Priesthood—of the discovery of Britain by the Phœnicians—of the separation of the isles of Scilly from the main land—of the invasion of Spain by Sesostris of Egypt, the battle of Samur, and the fall of Eocaid Golam—of the departure of the Prince Ith from Galicia to explore an island westward of Britain—of his death—and the return of his son with the survivors—Lugad's relation of the adventure—of the emigration of the king, princes, nobles, Olam, and a colony from Breoccean, in Galicia, to the western island.

PART II.,

ives an account of the arrival of this colony on the western Isle—their conquest of the island, which they call Eri—their covenant with the preceding rulers, by which they retained the sovereignty of the country now called Connaught—the establishment of the aborigines on the borders of Loc Erne—the division by lot of the remainder of the island amongst the two sons, and one grandson of Eocard Golam—the present Munster, Leinster, and Ulster—the contention of the kings of Deas and Gaelen, the battle of Cesiol, fall of the king of Deas, and the usurpation of the title of Erimionn by the king of Gaelen—the arrival of a company of Phœnicians—the attempt to introduce image worship into Eri—its failure—the death of Er, king of the

north, and the imposition of the name of Ullad on his kingdom—the building of Dun Sobairce and Dunciermna the first stone edefice of this tribe in Eri, or elsewhere—the invasion of Gaelen by the Danan and Firgneat—unsuccessful—the name of Deas changed to that of Mumain

PART III.

The legislation of Eocaid Olam Fodla, [whereby Eri became a confederation of the three kingdoms of Numain, Ullad, and Gaelen; the king of Ullad being chosen ardri, or chief king—the building of Teacmor, on Tobrad, where the national assembly of Eri, consisting of all the kings, princes, and nobles, deputies from the olam, and heads of the people, and the chief and eight of the nobles of the Danan, met every fourth year to legislate, and transact the affairs of the nations—[illegible] of Leafail—the laws of Eri promulgated—the death of Eocaid [illegible] Fodla, the wise legislator of Eri—contention between the prin[illegible] of Ullad for the first time, whereby the office of ardri, which had [illegible] continued in the person of the kings of Ullad for about 130 years, was vested in another.

PART IV.

The king of Gaelen chosen ardri—a noble of the Brigantes, in Britain, comes on an embasy to Ullad—mines are worked on the southern extremity of Eri.

PART V.

The building of Aodmagnmaca—Maca, a woman, reigns ! ! !—a king of Gaelen re-assumes the title of Erimionn—a tribe of *Peucini*, from Scandinavia, arrive in Eri—depart—return—procure women by covenant that the sons of daughters, not of sons, shall succeed to the throne of Caledonia—Maon, a young prince of Gaelen, flies to Caledonia—returns—kills the murderer of his father in battle—the tale of Maon and Moriat—Maon introduces foreign troops, who are violent and overbearing—a conspiracy against him and them—both he and they slain—Gaelen called Laigean, from the long spears borne by these foreigners—Imbior Slaigne now had its name of Loc Garman from them also—the affecting relation of Aongus and Aine—the title of Chief King changed from Erimionn to Ardri—the permission of Ruidruide-mor to Aongus for his son by his daughter to a portion in Ullad—the institution of the Clauda Ruid-ruide in Ullad.

ERRATA.—In the head-lines of all the pages from the conclusion of the Sixth Chapter, to the end of Part the First, *for* THE WRITING OF EOLUS, *read* CHRONICLES OF GAELAG.

A Demonstration of the Original Seat, Nations, and Tribes of the Scythian *race.*

PART I.

THE Chronicles of *Er-i*, about to be presented to you late to events so very remote, I have thought fit not to confine the illustration of passages rendered obscure by time, to annotations solely, but to lay before you such previous information, as may enable you to see your way yet more distinctly, and as experience teacheth, that the surest method for explaining truth, detecting and exposing error, saving time by the avoidance of repetitions, and preventing confusion, is to commence with the origin of a subject, it is my intention to go as far back as the first syllable of *recorded* time, detaining you at the source, and through the different stages in our descent, no longer than will suffice for the forming your judgment with precision.

The main scope of my design is to elucidate the history of that branch of the great *Scythian* family, at this day languishing on the emaciated bosom of unhappy *Er-i*, which is so blended with the history of a considerable portion of *Asia*, and a great part of *Europe*, that it will be indispensable to point out their original seat, from whence to trace not only them, but all those tribes in any way connected with them, and this I purpose to do from the evidence of the writings of the *Scythian* tribe of the *Hebrews intelligibly expounded.* Of *Eolus*, one of ancient days, of whom you have not heretofore heard, and on the authority of the *concurrent* testimony of antiquity, by means of similarity of manners and customs, institutions, laws, religion, and above all, by perfect identity of language, and this so clearly as to admit of no doubt, or farther question; and as Geography is the finger, Chronology the eye, Etymology the tongue of antiquity, I will annex

charts of the countries, tables of times, and a glossary of words, to facilitate our progress in the long, and I expect instructive voyage to which I invite you, companion of my way.

But whilst I am indulging the hope that you are marching with me, your faculties directed to the attainment of objects of this earth, within the scope of the reason of man; should your mind be winging its way on pinions of miracle and mystery, in [redacted] regions of air, the illimitable domain of fancy, and her [redacted] train, wedded to dogmas to which it became attached, [redacted] know not how, nor when, mere effect of casualty of place of birth, from which in consequence of obstinacy, or indifference you will not endeavour to divorce your understanding, be not offended with me when I say, though you may have made, or be capable of making the greatest progress in the *beaten track* of literature, the Goal of *wisdom* you can never reach.

Think me not unreasonable then, if I request, in return for the pains I have taken for your edification, that you will do your utmost to disencumber your intellect from any prejudice it may have imbibed: to proceed in this interesting investigation with full confidence in the extent of your own powers; not to decide hastily against the proofs about to be submitted to you, because dates, and facts, or, to speak more correctly, the style of narrating them, should differ from those on the authority of which, you may hitherto perhaps have been in the habit of relying, nor yet to imagine that relations are authentic, because of their antiquity; doth not the knowledge of the days as they pass, lay open the grossest errors of times gone by?

As it is my intention to study brevity, as far as may be consistent with perfect clearness, it cannot be expected that this demonstration should be extended to notices of ancient writers at variance with each other, and not unfrequently with themselves, and to comparisons, and refutations of the many schemes of modern system builders, each contending for the support of antiquity, according to the plan he may happen to have preconceived, drawing conclusions from probabilities, and plausi-

ble conjectures, pressing into his service every scrip of authority favorable to his cherished hypothesis, discarding every expression of the same authority militating against it, attempting to deduce effects from causes which never existed, and to qualify ignorance by the abuse of what an ignorant doth not understand; now building on a name as on a rock, then shunning it as a quicksand; at one time eulogizing, at another time vilifying the self same individual, and when driven to the last extremity, reference to common sense exhausted, recourse is had to divine inspiration, and infallibility of sacred penmen, whose words to be taken now literally, then figuratively, generally bearing diverse meanings requiring explanation, are to be considered most entitled to respect, when most irreconcileable to right reason, and least understood; practices disingenuous and unworthy. For myself I neither have, nor would I condescend to have any scheme, system, or theory to serve a purpose, my sole object being to deliver what I conceive on the most diligent investigation, in my well weighed judgment to be the truth. What glory can my country derive from an origin deduced through thousands of ages, of what avail is it in any point of view, whether our ancestors were *Scythians*, expelled by the *Assyrians* from the land of *Shinar*, fled to *Ardmenia*, settled in *Ib-er-ia*, emigrated to *Spain*, and from thence were driven by *Sesostris* to *Er-i*. Or Aborigines of the continent of *Europe*, or of the Isle of *Bri-tain*, were chased from thence by the *Celtæ* or *Belgæ* to *Er-i*. Why may not this latter tale, for the propagation and establishment of which, the hired scribes of *England* have, from motives of policy, labored these three hundred years, as *pro aris et focis*, be suffered to stand over our mighty fall? Why? because immortal truth avouches the reverse, as you will find by a careful perusal of the following pages, whereby you will be enabled to distinguish *Asiatic* from *European*,—the adoration of *Baal*, from *Druidism*, and the *idolatry* of *Mannus*,—the *Scythian* lettered language from the *Ger-mannic* speech,—and the *Celtic* tongue, by a chain of proofs, which though they may fail to impress ethereal fancy, must convince the reason of all who delight in wisdom and respect truth.

From the earliest Accounts of the Existence of this Earth, to the founding of Ba-bel.

PART II.

HOWEVER well founded the pretensions of the *Tatars, Chinese, Hindoos, Troglodites, Egyptians, Ethiopians, Arabs,* or *Assyrians,* may be to celebrity in ages the most remote, I shall not enquire; this demonstration concerns the *Scythians,* other people no farther than relates to them.

Your mind will readily entertain the suggestion, that a great length of time must have passed, before a people acquire the science of forming figures whereby to delineate ideas. Whenever these means of transferring the recollection of past occurrences, from the fallaciousness of memory, to the more certain record of letters have been invented, then are the most memorable transactions compiled, then is rudely formed the history of that people, the most early portion commencing at some imaginary point of time, the whole filled with marvels, which being from time to time passed through the filtre of the senses, rendered by experience more and more capable of separating truth from falsehood, matter too gross and palpable is every now and then rejected, whilst the memorial of some few incidents of the most remote date is preserved, and pertinaciously adhered to, till at length reluctantly surrendered to reason, and not unfrequently to the more authentic relations of some other people, who had acquired the knowledge of letters, at an earlier period, and whose history was in some wise connected with theirs.

The facts are universally admitted, that the *Phœnicians* were the first people (whose history is connected with that of *Europe,*) who became acquainted with the art of writing, and had not attained the knowledge of printing; that the *Phœnician* records (manuscript of course) were destroyed by the

Romans, or shared the deplorable fate of the memorials of the east as far as our limits, in the flames of *Alexandria*, from which circumstances it hath happened, that no work more ancient than the writing ascribed to *Moses*, hath escaped to our days; as it contains an account of the world *from the beginning* according to the notions of the *Hebrews*, I beg leave to lay briefly and succinctly before you, so much thereof as is applicable to our present subject, *from the commencement*, to the period of time, whereto this section is brought down.

Moses was one of the children of *Israel*, the man who conspiring with his afflicted brethren, formed a grand confederacy of his nation, which by uniting their force, enabled them to shake off the galling yoke of servitude. He is said to have died about one thousand four hundred and fifty-one years before the birth of *Christ*, by the computation of the *Hebrews*, according to which he was not in existence for two thousand four hundred and thirty-three years from the *commencement* of his history, nor did he write till seven hundred and twenty years had elapsed from the time of the founding of *Babel*; the work was therefore compiled from the traditions above mentioned, and hath had the peculiar fortune of not having hitherto yielded up its manifold absurdities to reason, on the contrary, they seem to have gained strength and consistency, principally from being, if I may so say, opposed thereto, as they are translated, attempted to be expounded, and received. For this great man though I have ever entertained the highest respect, I must consider *his* supposed writings as those of any other individual recording traditions, orally delivered through a course of hundreds of ages, the conservators labouring under the complicated disadvantages of revolutions, emigrations, slavery, and wanderings.

On the authority of *such* traditions, the youth of the portion of the world called *Christiandome* are instructed to believe

That this earth being ushered into light, by a being the prototype of man, on a scale of dimensions infinite, attributes incomprehensible, he created one pair of the human kind

from the elements of a land called *Eden*, situated between the *Tigris* and *Euphrates*.

That when 1656 years had elapsed, the Creator did forewarn an individual of the name of *Noah*, the son of *Lamech*, who dwelt on *Shinar* by *Euphrates*, to prepare a vessel for the purpose of escaping from a mighty flood, with which he was about to deluge the whole earth, by which means *Noah*, his wife, his three sons and their wives, did escape to the mountain of *Arrarat* in *Ardmenia*.

That *Noah* and his deseendants did not separate for the space of one hundred years, *when* as they were journeying *all together from the east*, they *found* a plain in the land of *Shinar*, the place of residence of *Noah before the flood*, and they abided there.

That *Nimrod* the great grandson of *Noah* having assayed to build a city and tower on the land of *Shinar*, which was displeasing to the *Creator*, he prevented the prosecution of the work, by confounding the thitherto one and only language of mankind, *so that no individual could understand another's speech*.

That thereupon the people were scattered from thence over the face of the whole earth, and left off to build the city.

And that *Noah* lived for the course of three hundred and fifty years after this flood.

Such is the legendary tale of the *Hebrews*, as related in the first ten chapters, and the nine first verses of the eleventh chapter of *Genesis*, of the principal occurrences between the times of *their* creation, and the building of *Ba-bel*, including a space of one thousand seven hundred and fifty-six years.

Now permit me to make you acquainted with another man of ancient days, who lived about 50 years later than *Moses*, and hath also compiled the *traditions* of his nation, from the earliest point of time noted, whose writing bed-fellow with the mouldering bones of the illustrious dead for ages, hath been rescued from the tomb by me his son. This man was *Eolus*, chief of the *Gaal* of *Sciot* of *Iber* within *Gaelag*, between the

years 1368, and 1335 before *Christ.* He is the writer of the Chronicles, of this tribe of the *Scythian* race from their origin, and during 158 years of their sojourn in *Gaelag;* and though you will presently hear himself speak, in far superior phrase to mine, let me, in pursuance of the plan I have adopted for the sake of precision, be permitted *here* to lay before you a brief summary of *his* history of *his world,* if not from the same commencement as *Moses,* yet down to the same ascertained period, the founding of *Ba-bel.*

From *Eolus* we are given to understand,

That the *Scythian* race of mankind was formed of the elements of the land above the sources of the great waters, when, he doth not pretend to determine, but he doth say, That of times marked they abided in their original place for the circuit of One Thousand and eleven years.

That at the expiration of that time, they moved south, and having filled all the lands between the *Sgeind,* the *Ocean,* and the *Teth-gris,* in two hundred and ninety-three rings, they then passed over *Teth-gris,* and having reached the waters of *Affreidg-eis,* occupied *Iath-da-cal,* from whence they crossed the *Affreidg-eis,* out-stretched their arms over all nations, and became lords of the earth, maintaining their dominion during one thousand eight hundred and nine years.

That when one thousand eight hundred and nine years were completed, during which time they held the supremacy of *Western Asia, Ardfear,* the Son of *Am-laoc,* being supreme chief of all the *Scythian* nations, having his tents on *Mag-sean-ar,* by *Affreidg-eis,—Eis-soir* speaking in a thousand divers tongues, poured like unto a mighty flood in upon *Iath-da-cal,* whereupon *Ardfear* escaped by the waters of *Affreidg-eis* to *Ardmionn.*

That war and devastation prevailed for one ring, then there was peace.

That *Eis-soir* made the earth on which had stood the tents of *Ardfear* and the chiefs, to groan with the weight of buildings durable, and walls round about, and a mighty tower to watch the land on every side.

And that *Ardfear* abided in *Ardmionn*, and ruled that land in person for the circuit of one score and eleven rings, when he died, and was buried there, his spirit invoked by the name of *Na-oi*, borne in his little skiff, on the bosom of the blessed *Affreidg-eis*, saved by *Baal* for the preservation of the race of *Ab-s-al*, and the glory of the *Gaa*.

Such is the relation of *Eolus*, prince [redacted]*elag*, a lineal descendant of *Ardfear*, the last chief of the ancient *Scythian* empire.

Besides these memorials of the traditions of the *Chaldean* (*a*) and *Ardmenian* tribes of the *Scythian* race, we have the concurrent testimony of antiquity.

That the *Scythians* and *Egyptians* in the days of *Tanaus* and *Vexoris* contended for the dominion of *Asia*, which being gained by the former, the *Scythians* held the supremacy thereof, for 1500 years, when a people called *Assyrians*, led by *Bel*, invaded *Mesopotamia*, overthrew the *Scythians*, put an end to the tribute to which they had subjected *Asia*, founded the city, walls, and tower of *Babylon*, and erected the *Assyrian* on the ruins of the *Scythian* empire.

Capellus, in the 15th chapter of his 2d book, as quoted by *Prideaux*, in the 5th book of the 1st part of his connection, hath said: "In historical matters it is not to be regarded what the *Jews* write, or what they omit,——That of all nations in the world, that have pretended to any sort of learning, they have taken the least care to record past transactions, and have done it very bunglingly, and in a manner that looks more like fable than truth, wherever they have attempted it."

That *Capellus* and *Prideaux* were competent judges no one will deny, and here assuredly we have proof of the correctness of the observation.

What though the book of *Genesis* hath been silent as to the 1304 years spoken of by *Eolus*, from the first note of time, to the establishment of the *Scythian* empire on the plain of *Shinar*. (*b*)

What though it hath represented the *Assyrian* invasion by the figure of a flood, and separated that event from the founding of *Ba-bel* by the intervention of one hundred years.

the variety of languages of the many host.

Represented *Noah* and his descendants of one hundred years, as the only inhabitants of this earth.

Introduced them, journeying *from the East*, no mention made of their quitting *Ardmenia* in the north-west.

Ascribed to *Noah* a life of 250 years after the founding of *Ba-bel*, not one word in all that time of any thing said, or done, by this sole monarch of their universe; no account of the place of his residence, of his death, or burial.

What though the *Hebrews* have asserted that *Babel* was founded by *Noah* and his children, yet in the same breath that it was not built, but abandoned in an unfinished state: the people scattered abroad from thence over the face of all the earth. Notwithstanding all these incongruities, and the impossibility of reconciling them with each other, as they stand in their chronicles, by any rule of reason, in such a chaos of confusion do figures of airy fancy, miracles, and mysteries fly, and glide, and twine through them, yet by disengaging the *Hebrew* narrative from these deceptious accompaniments, will their account on minute inspection be found in agreement with the traditions of the *Ardmenian Scythians*, recorded by *Eolus*, and of the *Grecian* and *Roman* tribes of the *Scythian* race, all having relation to the same remarkable events, the recollection of which, time the great innovator did but disfigure not obliterate.

The *Scythian* supremacy of *Asia*.

The irruption of a multitudinous people *from the East*.

The dismemberment of the *Scythian* empire.

The discontinuance of the payment of tribute.

Shinar the seat of the *Scythian* government.

Ardmenia, the country to which the *Scythian* chief escaped.

A boat the means.

Shinar, the scite of the city *Ba-bel*, the metropolis of the *Assyrian* empire.

The great variety of languages of those employed in the work.

The erection of houses durable, [illegible] *Hebrews*, but of dous tower. Novel exhibitions to [illegible] was com *thian!*

Emigration of the *Scythians*, thereupon,

All accounts synchronizing, all dating these memorable occurrences at about 2246 years before *Christ*, the difference amongst them being little more than the style of recording the events. The traditions of the *Hebrews* charged with metaphor and miracle according to the invariable practice, the traditions of other nations delivered plainly and simply, the facts stupendous, so impressive as never to be forgotten, tho' liable to be exaggerated and misrepresented.

Turning away my ear from a rhapsody of etherial fancy, chaunted in notes of wildness and delusion, I will speak in words of sobriety, in terms intelligible, touching the affairs of this [illegible] world, whilst I lay before you what I feel myself [illegible] to consider the historic facts.

I feel myself warranted to say,

That the original seat of the *Scythian* race of mankind was north of the *Oxus*, as marked on the annexed chart, from whence colonies moving southward, occupied all the land between the *Ind*, the ocean, and the *Tigris*.

That this space being filled in the course of 293 years, tribes passed the *Tigris*, and spreading themselves to the *Euphrates*, fixed the supreme seat of the *Scythian* dominion on the plains of *Shinar*, from whence emigrants moved westward to the Mediterranean, and north-west to *Caucasus* and the *Euxine*.

That when three hundred years had elapsed from the time of their establishment on *Shinar* by *Euphrates*, *Vexoris*, king of *Egypt*, having contended with *Tainaus*, chief of the *Scythians*, for supremacy, was vanquished, from which time, though the traditions of some ancient people, dated the commencement of the *Scythian* empire, the *Scythians*, according to *Eolus* considered themselves *Lords of the earth* 309 years before.

That the *Scythians* having held the dominion of *Asia* from

mankind, if [illegible] to the confines of *Arabia*, *Egypt*, and *Ethiopia*, a stranger people from the east, called by the *Hebrews* *As-shur*, by *Eolus* *Eis-soir*, by the *Romans* *As-syr-ii*, and in the language I write *As-syr-ians* under the conduct of *Bel*, invaded *Messipotamia*, defeated *Noah* the *Scythian* chief, who with many followers, known by the name of *Noe-maid-eis*, fled to *Ardmenia*, whereupon *Bel instantly* founded the city of *Ba-bel* on the plain of *Shinar*, and established the *Assyrian* on the ruin of the Scythian empire, which let it have commenced when it may, whether 1500 years, according to some ancient accounts—1756 years according to the *Hebrews*—or 1809 years according to *Eolus*—terminated, as before mentioned 2246 year antecedently to the *Christian* era.

I feel myself warranted to say,

That *Noah*, or *Noe*, the son of *Lamech* of the *Hebrews*, and *Ard-fear* or *Naoi*, the son of *Am-laoc*, of *Eolus*, is every stand same person, and that he was the last supreme chief maze of *ancient Scythian* empire.

That *Nimrod* of the *Hebrews*, and *Bel* is one, that he was chief of the *Assyrians*, not the son of *Cush*, the son of *Shem*, the son of *Noah*, the *Scythian*.

That *As-shur*, of the *Hebrews*, *Eis-soir*, of *Eolus*, and the *Assyrians*, are one and the same people.

That the flood of the *Hebrews*, and the *Assyrian* invasion of *Messipotamia*, as related by *Eolus*, and other ancients, are one and the same transaction.

That *Hiddekel*, of the *Hebrews*, is not the river *Tigris*, but the country between the rivers *Tigris* and *Euphrates* one and the same as *Iath-da-cal*, of *Eolus*, and *Messipotamia* of the *Grecian Scythians*.

That the land of *Shinar* of the *Hebrews*, and *Magh Sean-atair* of *Eolus*, the seat of the ancient *Scythian* chiefs, and of the first metropolis of the *Assyrian* empire, is one and the same place.

That the city of Ba-bel was founded by the Assyrians, not by the Scythians.

That the difference of language was not the effect of mira

cle, as whimsically attributed thereto by the
the variety of nations, of which the *Assyrian* host
posed.

And that the dispersion of mankind in the days of *Peleg*, as described in Genesis, and ascribed to the vengeance of the Creator, for the presumption, and impiety of *Noah* and his family, is one and the same event, as the historial fact of the flight of *Noah*, and the emigrations of the *Nomades* from *Messipotamia*, a palpable and necessary consequence of the *Assyrian* invasion, not the effect of divine indignation, and supernatural agency.

I feel myself warranted to say,

That the ancient *Scythian* empire extended from the *Ind*, the tribes on the banks of which river were called *Indo Scythæ*, to the confines of *Europe*, the tribes bordering on which were denominated *Celto Scythæ*, circumstances that accurately point out their limits.

That antecedently to the overthrow of their most vast dominion, there were three celebratod people of antiquity from the *Ind*, to the *Nile* and the *Mediterranean*. *Arabs*, *Scythians*, and *Egyptians*. That after that event, a fourth people called *Assyrians*, for the *first* time made their appearance in that part of the earth, and that these four people were totally different each from the other, in manners, customs, institutions, religion, and language; the variance not growing out of miracles, and the dispersion of the family of the man *Noah*, but because they had ever been from the time of this globe becoming a member of this solar system, distinct genera of the species of the animal man.

Though these events shrouded in obscurity for so many ages, seem to be of no moment at this time, it is not so, on your acquaintance with these facts mainly depends your capability of clearly understanding what is to follow, for these events miraculous causes have been assigned by the *Hebrew* writers, the relation delivered in enigmas, which causes are considered at this hour good and sufficient, and which enigmas have received solutions perfectly satisfactory to immense multitudes of

mankind, if a judgment can be formed from *outward appearances.*

Not to enter upon an enquiry into the views and motives of those, who have taken on them to expound the writings of the *Hebrews*, nor of the description of persons who implicitly or affectedly receive their expositions, for myself I say, though all the world in ignorance and singleness of heart, should, or from zeal for the propagation of impious and pious frauds, pretend to credit tales on the authority of miracles and mysteries, I will never capitulate with such treacherous foes to the senses, nor surrender my reason, which is my revelation, upon the humiliating terms they exact.

Having now set before you all the known accounts of this earth, from the most remote time to the founding of *Ba-bel*, permit me to express an hope that you will do justice to your understanding by removing every obstacle that may prevent the full exercise of your reason, and thereby have your mind in a condition to form a dispassionate judgment on the facts submitted, and about to be submitted thereto.

In conclusion of this part of our subject, I beg leave to add my own opinion, founded on my observations on the invasion of nations. That the *Arabs* were the aborigines of all the lands from the *Oxus* to the *Persian* ocean, and from the *Indus* to the *Mediterrenean* sea; and that on the pouring of the *Scythians* from the north and north-east of the *Caspian* southward, the *Arabs* retired before them beyond *Euphrates*, into the regions they have ever since occupied, impregnable to strangers by reason of their situation, and natural properties.

NOTES TO PART II.

(*a*) I use here the term *Chaldean* following the *Hebrew* accounts, That *Abram*, their progenitor, was from *Chaldea.*

(*b*) From *Eolus* we learn that his tribe of the *Scythian* race commenced their noting of time 3113 years antecedently to the overthrow of their empire by the *Assyrians*, which being 2246 years before the Christian era, he whole space from the first keeping a record of time to the birth of *Christ*, is 5359 years; now by the vulgar computation, according to the *Mosaic* accounts always adhered to, the chronology from the Creation to

the birth of *Christ* is 4004 years how is this to be reconciled to the following passage in *Josephus*?

"Those antiquities (meaning the antiquities of his the *Jewish* nations) contains the history of *five thousand years, and are taken out of our sacred books*; but are translated by me into the Greek tongue." Josephus wrote his antiquities about 80 years after Christ, which time, substracted from 5000, leaves 4920, more by 916 than the sacred writings come down to us declare, whilst Eolus and Josephus differ 439 years, not one moiety of the space between the *sacred* writings of our days and Josephus. This plain fact should make men cautious of placing implicit confidence in *all* writings of very high antiquity, subject as they are to so many casualties.

(c) *Mag-sean-atain* is pronounced *Ma-senar*, and signifies the plains of the *Old Father*.

From the dismemberment of the ancient Scythian Empire, and the building of Ba-bel by the Assyrians, in 2246, *to the expulsion of the shepherd chiefs from Egypt, and their arrival in Pelasgia and Ceropeia, about* 1100 *before Cerist.*

PART III.

HAVING pointed out the *original* seat of the *Scythian* race, the countries occupied by them, and described persons, and events in terms intelligible from the earliest *note* of time, till the termination of the Scythian dominion in *Messipotamia*, which was the commencement of the *Assyrian* empire in that part of *Asia*, the first metropolis of which was *Ba-bel*, it will be necessary to take a view of all the nations from the *Ind* to the *Mediterranean*, after the *Assyrian* invasion, and of the effect produced by that event upon all the *Scythian* tribes dwelling thereon, the history whereof is enveloped in obscurity profound, the only intelligence being derived from the writings of the *Hebrews*, which, (though in their customary style of confusion,) will serve to enable us to grope our way, if not by a connected detail to a satisfactory conclusion, yet to the establishment of some few facts important to the illustration of our subject.

When the *Assyrians* (whom from the description of the *Hebrews*, and of *Eolus*, I take to be the many people of *Seres*, and of the neighbour lands,) invaded the *Scythians*, you must not fancy they overran *all* the *Scythian* nations from the *Ind* to *Euphrates*, nor that the *Scythian* empire, though shaken, was annihilated. That great commotion prevailed in the line of the *Assyrian* march is to be inferred, and that multitudes followed *Noah* to *Ardmenia* we are informed. By consulting *Genesis*, we find that the *Assyrians* were engaged in building

strong places, first in *Messipotamia*, and that the seat of their government was after a while removed from *Ba-bel* in *Chaldea* to *Nin-eveh*, a city built by, and named from *Nin* the son of *Bel*, on the east of the *Tigris*, some forty or fifty miles north of *Ba-bel*, as mentioned in the 11th chapter of *Genesis*, the theme of so many absurd conjectures of ignorant commentators.

10. "And the beginning of his (Nimrod's) kingdom was *Ba-bel* and *Enoch*, and *Accad*, and *Calnah*, in the land of *Shinar*.

11. "Out of that land went forth *Asshur* and builded *Nin-eveh*, and the city *Rehoboth* and *Calch*."

Which passage is made as plain as words can do, by merely giving the term *Asshur* its true signification thus: "the beginning of his (*Nimrod* or *Bel*) kingdom was *Ba-bel* in *Shinar*, from whence went the *Assyrians*, and builded *Nineveh*;" an obscurity arises from an idea that *Asshur* was an individual person, whereas the word means the *Assyrians*, *Asshur* being an addition of distinction to the kings of the *Assyrians*, by the *Hebrews* and all the *Scythian* people. This translation of the *Assyrian* metropolis from *Ba-bel* to *Nineveh*, was a measure resulting from wisdom and sound policy, not from whim or caprice, and proves that the conquest of the *Assyrians* had affected no parts of the *Scythian* empire, save *Messipotamia*, and the countries lying between *Nin-eveh* and their original land. *Elam* and all the southern nations of the *Scythians* east of *Tigris*, had preserved their independence—therefore must have been considered dangerous neighbours to a government not yet firmly established. This was the motive that induced the *Assyrians* to remove the supreme seat farther from these warlike Scythian tribes, and in more direct communication with their own country, leaving *Ba-bel* and the land of *Shinar* to the care of a viceroy,—and that *Elam* preserved its independence—and that the *Assyrians* did not carry their arms west of *Euphrates* for the course of three hundred and twenty-one years from the date of the commencement of their government in Messipotamia, clearly appears from the

fourteenth chapter of *Genesis*, and *even then* not as conquerors, but as auxiliaries to *Che-dor-loam-er* (*a*) chief of the *Scythians* of *Elam*.

1. " It came to pass in the days of *Amraphel* king of *Shinar*, *Arrioch* king of *Elassur*, *Che-dor-laomer* king of *Elam*, and *Tidal* king of nations.

2. " That these made war with *Bera* king of *Sodom*, with *Birsha* king of *Gomorrah*, *Shinab* king of *Admah*, and *Shemeber* king of *Zeboiim*, and the king of *Bela*, which is *Zoar*

3. " All these were joined together in the vale of *Siddim*, which is the salt sea.

4. " Twelve years they served *Che-dor-laom-er*, and in the thirteenth they rebelled:

5. " And in the fourteenth year came *Che-dor-laom-er*, and the kings that were *with him*.

8. " And there went out the five before mentioned kings, and they joined battle in the vale of *Siddim*,

9. " With *Che-dor-laom-er* king of *Elam*, and with *Tidal* king of nations, and *Amraphel* king of *Shinar*, and *Arrioch* king of *Elassur*—four kings with five."

From all which, both in style and from the letter, it is evident that *Elam* had not only continued subject to *Scythian* rule, but that *Che-dor-laom-er*, at this time arrogating to himself a supremacy over the *Scythian* nations west of *Euphrates*, abandoned by *Noah* and his line, had now gained to his assistance even *Tidal* king of nations, *chief* of the *Assyrians*, whose supreme seat was *Nin-eveh*, and his two subordinate governors or kinglets of *Shinar*, the chief city of which was *Ba-bel*, and of *Elassur*, for the purpose of enforcing his pretensions. The expressions in the text are very full and explanatory, and prove that *Che-dor-laom-er* was the principal in this invasion of these five *Scythian* communities of *Canaan*,—which being reduced to subjection and tribute twelve years before, served not *Tidal* king of nations, the great king of *Nin-eveh* of the *Assyrians*, but *Che-dor-laom-er* the *Scythian* chief of *Elam*, against *whom* having rebelled, in the thirteenth year of their

subjection, *he* came in the fourteenth year with the *same Assyrian allies* to punish them for their revolt.

As I have heretofore guarded you against the supposition, that the *Assyrians* had subjected *all* the *Scythian* nations east of *Euphrates*, so here I caution you against the idea that *all* the former inhabitants emigrated from the lands of their nativity, where I come to *Assyrians* had actually seated themselves within *Messopotamia*, that That this was not the case, I beg to refer you to the biography of *Abr-am*, as set forth in *Genesis*, whereby we learn that from inflexible adherence to the religion of his forefathers, become much corrupted by the *Assyrian*, he quitted *Ur* of *Chaldea*, and went north to *Syria* of *Messipotamia*, where having sojourned till the death of his father, he removed to the land of *Canaan*,—circumstances confirmative of the facts, that the influence of the *Assyrian* had not extended to *Elam* on the one hand, nor to *Canaan* on the other, and that both were yet *Scythian*. For it is not to be imagined, that Abram could have fancied he felt an inspiration from the divine essence, expressly directing his steps to the land of *Canaan*, or that he could have suffered his nephew and protege, the orphan *Lot*, to take up his abode on the very spot, reduced to subjection and tribute to a *distant* power but five years gone by —an event that must have been known to him—had he not been equally certain that neither he nor Lot would be disturbed by that power, in the exercise of that religion, for the free and uninterrupted enjoyment of which, he had gone out of his country, and from his father's house. We are further informed, that at the end of two hundred and fifteen years, all the descendants of *Abram*, who dwelt in *Canaan* at that time, amounting to threescore and ten, emigrated to *Egypt*, where all their children abided for the farther term of two hundred and fifteen years, at which period we recognise them in twelve tribes of *Israel*, united in the glorious resolution of striking off the gyves and manacles of slavery, marching forth of *Egypt*, and the house of bondage, to the land of *Canaan* which they won, and whereon they abided; upon which occasion the *Scythian* tribe of *Gerghad*, (called by the bible trans-

lators Gergashites) abandoned their country, and moving in a body, established themselves in lower *Egypt*, known in the historic page by the name of the shepherd kings.

Strange spectacles! Behold the children of *Israel* flying out of *Egypt*, slaves escaping from a master, over-running and subduing the greater part of the land of *Canaan*. Behold *one* tribe of the *Canaanites* pouring into the country [redacted] hence their invaders had escaped, and becoming lords [redacted] derable portion thereof. How surprising the effect [redacted] itual terror on the minds of men moulded to servitude; how irresistible the force of union and determined co-operation; how powerful the excitement produced even by visions; how languid the inertness occasioned by the reality of a vicious system; for if the relation of the *Hebrews*, that the people of *Egypt* had parted with their lands, be any thing like fact, is it to be wondered at, that the country fell an easy, a willing prey into the hands of any invader? So true it is, that men will more readily submit to the controul of strangers, than to insult from their own kindred, besides, what motive have slaves to defend a country, where they experience nought but inhuman cruelty, treacherous deceit, and tyrannical oppression, at this time when one nation of *Scythian* race, whom we have traced from *Ur* of *Chaldea*, to *Haran* of *Elassur*, thence to *Canaan*, thence to *Egypt*, and back again to *Canaan*, were taking root in that land, another *Scythian* tribe, the tribe of *Gerghad* of *Canaan*, were planted in *Egypt*, where they continued to increase for the course of 350 years, when Mizraim moving from upper *Egypt*, expelled the shepherd kings, some to the land of *Philistia* in *Canaan*, whilst others of them shaped their course for the country since called *Greece*, about the year eleven hundred before *Christ*.

From all which I feel myself warranted to say,

That the ancient *Assyrian* empire was confined to *Messipotamia*, and the countries known to us by the name of *Media, Parthia, and Bactria.*

That the kingdom of *Egypt* did not extend eastward of *Yam Suph*, or the *Arabian* gulph.

That the *Arabs* dwelt on their own original land inaccessible to intrusion.

That all the countries from the *Ind* to the *Mediterranean*, save as above, were yet *Scythian*, at the era of eleven hundred years before Christ.

And it shall be farther shewn with indisputable proofs, when I speak of manners and customs, religion and language, that these four people had ever been distinct genera of the human species, differing in all those features that characterize the animal man, the variance not produced by supernatural means, but the effect of natural causes easily soluble by the unsophisticated reason of man.

NOTE TO PART III.

(*a*) It may be asked why I assert so positively that Che-dor-laom-er was a Scythian, to which I answer, because his name is compounded of four Scythian words, the import of which is land, water, fire, and air, and Elam is Persia, and Persia is Scythian, nor is there any record or tradition, that the Persian Scythians were subjected by the Assyrians for centuries after the era now spoken of.

Of all the Scythian *tribes that emigrated to the* Isles *of the* Gentiles, *south of the* Ister, *from the* Euxine, *East, to the Rhætian Alps, and Panonia West, and to the extremity of Greece South, from the year* 2170, *to the birth of* Christ.

PART IV.

FOR the purpose of preserving a more close connexion between the several parts of our subject, I thought proper to dispose of all the Southern and Eastern nations of the *Scythian* race, which done, and having traced the tribe of *Gerghad* from the land of *Canaan* to *Egypt*, and from thence to *Greece*, I now beg leave to conduct you North to *Ardmenia*, (whither *Noe* and his followers, called from him *Noe-maid-eis*, fled on the invasion of *Messipotamia* by the *Assyrians*, which country, according to *Eolus*, *Noe* ruled for the course of one score and eleven rings, when he died, and was succeeded by his *only* son *Iafoth*.

This prince, undoubtedly *Japheth* of the *Hebrews*, is by them said to be the father of all those tribes.

"By whom the isles of the *Gentiles* were divided in their lands, every one after his tongue, after their families, in their nations."

Notwithstanding which comprehensive mode of expression by the author of *Genesis*, I pray thee fancy not that the individual man was father of these families, though it be an accredited fact that he was son and successor of *Noe*, chief of the *Ardmenian*, *Scythian*, or *Noe-maid-eis*, by the descendants of *whom* a vast portion of *Europe* hath been from time to time colonized, what these parts were being the chief object of our present enquiry.

Iafoth ruled in Ardmionn for the space of two score rings and two, and died; when his sons having casted lots amongst

themselves, to determine which of them should rule, the chance having fallen to the eldest, the chiefs resisted, and elected *Og*, the youngest of all the sons of *Iafoth*; whereupon the eldest being desirous to leave *Ardmionn*, become populous by the influx of emigrants from the districts occupied by the *Assyrians*, took his departure *westward*, with a number of followers, the *first* colony that separated from their brethren the *Noe-maid-eis* of *Ardmionn*, from which circumstance this son of *Iafoth* had the name of *Iaban*, and his followers the specific denomination of the *Og-eag-eis*; these are the first of the *Scythians* who invaded the *isles* of the *Gentiles*, the parents of all the tribes from the western shore of the *Euxine*, south of the Ister, to the *Rhætian* Alps and Panonia, save the *Scythian-Pelasgoi*, and *Akaioi*, and *Egyptian-Danaoi*, as I shall now proceed to shew. And as *Greece* is the point of commencement of the youth of *Europe* in the walks of literature, I purpose first to state opinions most generally prevalent on this interesting subject, and then to present to you a concise yet ample sketch, combining clearness with precison of all the countries before mentioned, and of all the tribes which emigrated thither, and from thence between the above point and period of time, when by shewing facts in their true light, and assigning to them their due dates and proper places, I hope to disengage the history of Greece from much of the embarrassment in which it hath been enveloped, by the creation and adoption of an illusive mythology, child of fancy and vain-glory, parent of a spurious chronology, practised in the art of feigning events for the occupation of imaginary times; in treating of which occurrences intimately connected with the Scythian race, mainly relevant to the chronicles of *Eri*, it is probable I shall appear prolix to the learned, from an apprehension of not being more than sufficiently explanatory to the ignorant, my great solicitude being to elicit the truth, regardless of the style in which my sentiments may be conveyed.

It is at this moment supposed that all the Scythian tribes that entered the country now under consideration, save those who followed *Cadmus* from Sydon, emanated from a

district north of Caucasus, called by the Greeks in the time of *Herodotus*, and on their authority by the Romans, not merely Scythia, but Scythia Parentalis, a tale so often repeated by modern writers as now to be considered authentic, and to all appearance confirmed beyond farther question, though nothing is more erroneous.

Proceeding on this surmise it hath been fancied, that multitudes of the Scythian race, at the *conjectured* date of 2000 years before the *christian* era, moved from this Scythia Parentalis by the western shore of the Euxine, at the north western extremity of which some strayed southward to the Ister, which they crossed, spread themselves over Thrac-ia, Meas-ia, Illurike, Amath-ia, Thettal-ia, and had penetrated southward as far as Peloponnesus, where it is said,

That in 2089, *Egialeus* founded the kingdom of Sicyon.

In 1856, *Inachus* established the kingdom of Argos.

In 1766, *Ogyges* was king in Attica, in whose time a flood deluged Reot-ia.

In 1556, *Cecrops* was the first king of Athens.

In 1556, *Deucalion* lived, in whose days Thetal-ia was inundated. That he was the son of *Prometheus*, and the father of *Ellen*, and *Amphiction*, from the former of whom Greece was sometimes called *'Ellas*, and the Greeks *Ellenes*, from the latter the famous council Amphiction, instituted at Therm-op-ylæ, had its name.

In 1504, *Sysiphus* was king of Corinth.

In 1494, *Cadmus* was the first king of Thebes.

In 1480, *Sesostris* king of Egypt invaded Greece.

In 1267, the *Argonautic* expedition was undertaken, and

In 1184, that Troy fell.

Though these dates have been copied by every writer, one after another, and adhered to up to this hour with pertinacity, as if an innovation effected by truth might endanger the despotism of the republic of letters, yet is there a considerable variance amongst moderns, as to the severel tribes recorded to have colonized Greece, which hath given rise to an infinity of schemes and systems, founded not upon the weight of ancient

authority, but *ambiguous* passages of antiquity, explained after the manner of knavish lawyers, placing prominently with laboured eulogium, all evidence tending however remotely, and by the most far-fetched inference to support an hypothesis, whilst it is artfully endeavoured to keep out of view, with the evil intent of suppressing every syllable contrary thereto, as if history was matter of opinion, and argument could convert falsehood into truth; hence have arisen essays, dissertations, and controversies, respecting the Thracians, 'Ellenes, Pelasgoi, and Atheneans, in diametrical opposition to each other; some supposing the Pelasgoi were the most ancient, some the Thracians, others the 'Ellenes, some imagining the Lacedemonians and Athenians of different origins, all confounding these tribes with the Gothi, Getæ, Daci, and have thrown the ancient history of these nations into such a state of perplexity, that the senses of the great bulk of mankind, bewildered in variety of difficulties, at length yield to the most plausible conceit, valued principally for its larger proportion of Greek and Roman quotations, bold assertions, and the reputation of the writer for what is called classic learning, though deficient in penetration; or if sufficiently endowed with sagacity, so full of prejudices, or of that species of wisdom, which the base and vile call worldly prudence, as to incapacitate him for the undertaking: ignorant moreover of the *ancient* language, by which alone the truth of traditions, and origins of very high antiquity can be satisfactorily ascertained.

Was the origin of the various nations of whom I now speak, my sole object, I should have contented myself with barely stating, on the *concurrent* testimony of antiquity, that every tribe which entered these countries (save the inconsiderable colony of Egyptians led by *Danaus*, the brother of *Sesostris*,) was of the Scythian race, but feeling strong emotions of gratitude towards the illustrious dead, by whose spirit my soul is fed; feeling myself adequate to the duty, I hope not only to receive indulgence, but that my delightful labour will be well accepted, if I go more deeply into this subject, which will produce the effect of presently satisfying the understandings

of men, or of provoking such an enquiry as must ultimately tend to the establishment of truth, to which end I shall now proceed to lay before you facts, by the simple arrangement of which, the memory having something solid and orderly to repose on, relieved from the continued exertion of retaining the positions of figures of sportive fancy, gamboling in scenes of sublime realities, will have an easy, well rewarded task in recollecting all the most material parts of the ancient history of that celebrated land; if not the cradle, certainly the tender nurse of arts and sciences, the cherisher of all the virtues elegant, and of the order most severe, the land whereon liberty erected her most sumptuous temple, and was worshipped for ages with the adoration enthusiastically paid to her by men, who know the value of freedom, till rivalship, jealousy, and consequent disunion and luxury, opening a passage, corruption, and his hellish train, stole into the sanctuary, and debauched the soul of liberty, the ravishers affecting to continue their respect for her form, after all the qualities which rendered her truly estimable were utterly destroyed.

I now beg leave to recall your attention to *Iaban*, and the *Og-eag-eis*. This tribe, under the conduct of this leader, a son of *Ia-foth*, and brother of *Og*, chief of Ardmionn (whither, as heretofore mentioned, *Noe*, and his followers, the *Noe-maid-eis*, had fled from Shinar by Euphrates, in 2246) took their departure in 2170, from Ardmionn, directing their steps westward along the *southern* shores of the Euxine, through Asia Minor, already thinly occupied by nations of the Scythian race, and crossed the Bosphorus.

What was the state, or who were the inhabitants of that land, antecedently to their arrival, I find no actual account, the very brief notice in *Genesis* describing both in the words "*Isles* of the *Gentiles*," and the writing of *Eolus* merely saying, "the *Og-eag-eis* took no damsels with them, purposing to join themselves with the maidens of the *stranger* lands, whither they were about to go." Having invaded the "*isles of the Gentiles*," they roved along the western shore of the Euxine, to the Ister, then turning west-

ward, spread themselves over all the lands of Thrac-ia, Meas-ia, Amath-ia, Thettal-ia, and poured in such multitudes into the country afterwards called Beot-ia, to which was now given the name of Ogygeia, that the eruption hath been represented in the language of poetry by the figure of a flood, as the Assyrian invasion of Iath-da-cal hath been described by the Scythian tribe of Israel. From Ogygeia, they kept a southern course, to the isthmus of Peloponnesus, which they entered, and moved westward to the Ionian sea, then south along the coast thereof, and had reached as far as the place Dyme, about the year 1100, before *Christ*, when the Scythian tribe of Gerghad, originally from Canaan, arrived immediately from the land of Egypt, on the shore of Greece, led by chiefs to whom the appellations of *Pelasgus*, *Inachus*, *Lelex*, *Ezeus*, *Eolus*, *Egialeus*, and *Cecrops* have been applied, from the first of whom the tribe of the Pelasgoi *are said* to have derived its name, as well as the entire country of Greece; whilst the last of these chiefs, *as is fancied*, gave his name to the southern parts of Attica.

On consulting ancient authorities, we find that the parts of the country to which this tribe, in future to be called Pelasgoi, repaired immediately on their arrival, were the southern districts of Attica, where they built a town called Ce-crop-ia, and the eastern shore of Peloponnesus, whereon they erected the towns of Lycosura, Egialeum, afterwards called Sicyon, and Phoronicum, the first buildings the soil of Greece ever felt.

Having established themselves in these the only parts of the country, not occupied by the multitudinous and various tribes of the Og-eag-eis, or of the aboriginal Arcadians, a colony of the Pelasgoi urged by want of room, or from a roving spirit, after the manner of the Scythian race, moved forth of their original places under the conduct of *Hemon*, called the son of *Pelasgus*, that is a Pelasgian, invaded the land of Thettaly which they occupied, about which time a colony, led by a person to whom the name of *Cadmus* hath been given, arrived on the coasts of Ogygeia from Sydon, with whom came casts of famous men called *Curetes*, *Cor-i-bantes*, *Telchines*, and *Idei Dactyli*, by whom were introduced the sixteen Phenician letters into

Greece. This colony was received with hospitality by the Og-eag-eis, who granted to them a considerable district of Ogygeia, to which the name of *Cadm-eia* was given, whereon was built the city of Cadmeis, afterwards called Thebes.

It appears that between this branch of the Og-eag-eis, and the tribe of *Sydon*, the most perfect friendship subsisted; accordingly we find them united under a chief of the Og-eag-eis, making an effort to dislodge the Pelasgoi from the parts of Thetaly, whereon they had encroached, in which being repulsed, they overspread the maritime quarter of that land and abided there. This chief of the tribe of Og-eag-eis, is known by the name of *Ellen*, said to be a son of *Deucalion*, from whom the Greeks in a large and poetical sense were oftimes called Ellenes, the entire country Ellas; this invasion of Thessaly by these two tribes, or Gaal, being also described as a deluge, the flood of Deucalion.

This *tribe* of the Og-eag-eis henceforth to be called Ellenes, having, in consequence of their communication with the Sydonians, now conformed to more strict rules of society than their brethren of Thrace, &c. and become stationary in lower Thetaly.

A colony of the Peloponnesian Pelasgoi being confirmed in the upper parts of the land of Thetaly, the main body established in the Peninsula.

The Cecropian branch of the Pelasgoi abiding peaceably in their original habitations.

The colony from Sydon led by *Cadm-us*, from whom the Greeks are sometimes called *Achaioi*, being established in Cadmeia, pushed out a colony westward, and dwelt there, calling their settlements the land of the Curetes.

Such being the state of Greece, by which I am to be understood to mean Thetaly, and from thence to the southern extremity of the land, at about four-score years from the time of the arrival of the Pelasgoi, and two-score years from that of the Achaioi in Ogygeia; those of the Og-eag-eis who had abided within Peloponnesus as heretofore mentioned, were attacked by the Pelasgoi of that Peninsula, and being expelled

therefrom, fled to the land of the Curetes, by whom they were received with kindness, and assigned portions of that territory, to which was attached the opprobrious name of *Etol-ia*, and to the chief that of *Etolus*; whereon they built two towns, one in the plain called Pleuron, the other in the hills called Cal-i-dun.

The Pelasgoi being now masters of all the Peloponnesus and Attica, to which the name of Pelasgia had been given, the district of Eleusis excepted, and of Upper Thetaly. The Ellenes dwelling in Eleusis, Etolia, Lower Thetaly, the Achaioi settled in Cadmeia and Achaia, to all which the general name of Ellas was applied, all Scythians, though in different stages of society, feeling the necessity of composing the animosities created and nourished by frequent aggressions of the Pelasgoi of Peloponnesus against the Og-eag-eis, a covenant was entered into for the purpose not only of terminating all present differences, but of uniting all the branches of the Scythian family against all other people; the result of which was the institution of the celebrated council, Amphictyon established at Thermopylæ, composed of deputies from twelve of the communities of the Ellenes, Achaioi, and Pelasgoi, save those of Attica, who never having been concerned in any of the violences offered to the Og-eag-eis, were not included in this confederation, formed about one thousand years antecedently to the christian era. The first instance that occurs in the history of the world, of popular delegation of authority, the original of the representative system, by whatever various names it hath since been called by the many nations of the earth.

It hath been just mentioned, that the council Amphictyon had in view the two-fold object of composing internal family dissensions, and of defending the confederates against external aggression, now contemplated from Egypt, of which country *Sesostris* was the chief; he had in the life time of his father *Ammon*, made a voyage to the extremity of Yam Zuph, where he had set up pillars, and in the year following, moving through Lybia, and the maritime nations of Afric, with multitudes of whom his host was swelled, he passed over into Spain,

and having subjugated the Scythians of that peninsula tributary to Sydon, defeated the Gael of Ib-er, within Buas-ce, and Algarve, and the Gael of Sciot of Ib-er in Gael-ag, with a signal overthrow; introduced the idolatry of Egypt into Spain, erected columns, called from him the pillars of *Hercules*, at the entrance of the Mediterranean, to preserve the memory of his achievements, and stationed a part of his force in Spain to guard his conquest, and collect his tribute; he returned to Egypt by the way of Gaul and Italy.

In five years after his return, his father having died, *Sesostris* was occupied in beautifying the city of Thebes, which he dedicated to his father, changing its name to that of No-Ammon, in building temples, and instituting oracles to him, now a God, to whom divine worship was paid in Egypt, Ethiopia, and Lybia, now called Ammonia, in honor of him; with which regulations, and the consolidation of his greatly enlarged empire, he was engaged, when *Solomon*, king in Israel, his brother-in-law, died, whereupon he set over Samaria *Jerboam*, the son of *Nebat*, who had long resided in Egypt, and was entirely devoted to him, and soon after invaded Judea, took Jerusalem, and sacked the temple.

Having humbled Judea, secured the fidelity of Samaria, assured of the attachment of Edom, whose chief was nearly allied to him by blood, and bound to his father, and to him, by ties of gratitude for protection in adversity, his way thus prepared for an enterprize long meditated, he moved towards Euphrates, penetrated through Persia, to the Ganges, at the mouth of which river he had columns erected to immortalize his fame.

This son of the God *Jupiter Ammon*, now crowned with glory, borne on the spring tide of victory, having returned to Egypt, and committed the government of Ammonia to his brother *Iapetus*, and the administration of Egypt to his brother *Danaus*, steered his course northward, pierced to the foot of Caucasus, where he left his nephew *Prometheus*, son of *Iapetus*, to secure his acquisition in that quarter, and having subdued Colchis, established an Egyptian colony in that

country, under the charge of *Etes*, and having had tables delineated there of all his conquests, he bent his way to Thrace, which he over-ran, killed the chief *Lycurgus*, and placed *Oegrus*, the father of *Orpheus*, over that land, from whence he moved south, with intent to invade Greece; where the tribes of the Ellenes, Pelasgoi, and Achaioi, presently united, with the facility afforded by the institution of the council Amphictyon, strengthened by the accession of the many tribes of the Og-eag-eis, stopped short his career. Thus disappointed, driven to the necessity of resorting to his superior arts of policy, he addressed himself to the representatives of Greece assembled at Thermopylæ, by whom he was invited to a sumptuous banquet, whereat all differences being accommodated, he returned through Asia Minor to Egypt, where his brother *Danaus* had formed a conspiracy against him, which being discovered before the scheme was ripe for execution, *Danaus* fled to Greece, where he was admitted with distinction, and in his company came the twelve superior gods of Egypt, known by the title of "*Dii magni majorum gentium*," who were presented by him to the council Amphictyon, graciously received, and acknowledged as the deities of Greece.

Though *Sesostris* prevented the treacherous machinations of *Danaus* in Egypt, he was not so fortunate as to escape the designs of *Iapetus* in Ammonia, who rose up against, made war upon, slew him, and retained the dominion of that country.

Upon the death of *Sesostris*, the mighty empire he had for the course of fifty-four years been heaping together, began to crumble and fall to pieces. *Iapetus* had seized on Ammonia; *Zerah*, a native chief of Ethiopia, made himself master of that kingdom, from whence, in the short space of nine years, he invaded Egypt, when *Orus*, the son of *Sesostris*, was drowned in the Nile, *Bubaske*, his daughter, destroyed herself, and thus perished the *divine* race of *Sesostris*, the greatest warrior of ancient days; one of the many examples the historic page affords, of the vanity of conquests, the barbarity of war and devastation, though attempted not merely to be

justified, but extolled as the most glorious of arts, the most sublime of sciences, all, as well as the precepts applicable thereto, thrown away upon the rage for power of the few, the stupid ignorance of the many. O man, what an hideous monster thou art, however fairly painted to deceive the eye, and flatter the imagination, could self-love permit the most faultless to draw a faithful picture of himself, from the consciousness of reality, would he not start from his own image, and hide his head for very shame; did not instinctive suspicion, that frightful as he is, such is his fellow, steel him in audacity, maugre his manifold deformities.

Not more than twenty years had elasped from the fall of this mighty conqueror, who had dis-seated so many kings on earth, enthroned so many Gods in heaven, till confederacies were formed in Greece by means of the council Amphictyon, which dispatched embassies to all the Scythian nations he had invaded, inviting them to unite for the recovery of their ancient independence; in consequence of which the famous expedition of the Argonauts was undertaken. (*a*)

That the council Amphictyon could not entirely counteract the pernicious qualities of man, and prevent the recurrence of wars amongst the societies of Greece we know, but that it furnished prompt means of combining them against strangers is equally certain; accordingly we find that on a personal injury offered to a chief, a confederacy was formed by all the nations of Greece against Troy, which after a long protracted war was destroyed, about 888 years before Christ, in three years after which event *Eneas* took his departure from Asia Minor, and being driven out of his course for Italy, arrived at Carthage, whither *Dido* or *Elissa* had lately emigrated from Tyre; my reason for fixing which occurrences so positively even to a year will be found in the table of chronology, by a careful perusal of which, I trust *Virgil* will for ever stand acquitted of the frightful anachronism of which he is supposed, and hath so often been declared guilty, in making *Dido* and *Eneas* cotemporaries.

These events, an accurate acquaintance with which is essen-

tial to a perfect knowledge of the ancient history of Greece being enumerated, the places being described on the chart, the *due* times being noted on the tables, collated with the dates before mentioned, hitherto assigned by the herd of soi-disant chronologers, who have preferred as the easier task, the copying of error, to the investigation of truth; let me now briefly repeat opinions inculcated and generally received, respecting the origin of those tribes who colonized Greece, and all the countries now under consideration, of which opinion we will try the value by the touchstone of antiquity, by which self same criterion the worth of the assertions I have with so much confidence advanced must also be estimated, and as it is of moment to relieve a subject from extraneous matter, attention being more condensed thereby, I shall on the instant dispose of the Achaioi, and Danaoi, of whose origins there is no doubt, every one being truly convinced that the former came with *Cadmus* from Sydon, the latter with *Danaus*, the brother of *Sesostris* from Egypt, and confine my observations to the tribes of Thrace, Macedon, Lybernia, Illurike, Ellas, and Pelasgia.

The most prevalent idea is, that the forefathers of all these nations emigrated from Scythia beyond the Euxine, called little Scythia, and Scythia Parentalis in after times, and having separated from the Gothi, Getæ, Daci, &c. &c. crossed the Ister into Thrace, from whence they continued to spread themselves westward to the Rhœtian Alps, and Panonia, and south to the Bosphorus, Propontis, and Hellespont, and the utmost extremity of Greece.

That the entire of the country afterwards called Greece, was first known by the name of Pelasgia, from a chief *Pelasgus*, from whom the tribe of Pelasgoi also derived their specific denomination, as the territory of *Attica* had the name of Cecro-pia from a man *Cecrops*, who emigrated from Egypt.

That the whole of Greece was next called from *Hellas*, from a chief *Hellen*, from whom the tribe of *Hellenes* derived their specific denomination.

That the Pelasgoi and the Hellenes were both tribes of the

original Scythian stock from beyond the Euxine, that the latter advanced no farther south than Thessaly, and though a small tribe, and the last that entered Greece, gave its name to the entire country, these are fancies that are maintained for every fact, whilst it would be endless to repeat the diversity of accounts as to the Athenians.

As I must enter my protest against these fancies, and all the dates before mentioned, permit me now for juxtaposition sake, to repeat my assertions, that having both opinions immediately under your eye, you may be the better qualified to form your own judgment thereupon.

My well weighed opinion is, that the ancestors of the tribes that colonized Thrace, &c. did not emigrate from Scythia, north of Caucasus, but from Ardmenia direct, along the southern shore of the Euxine, and entered Europe by the way of the Thracian Bosphorus, from whence some roved west to the Adriatic, others south as far as Dyme within Peloponnesus, and no farther.

That Peloponnesus and Attica were the only parts of Greece called Pelasgia; but not from an individual *Pelasgus*, a creature of fable.

That the northern parts of Greece had the name of Ellas, from which the tribe of Ellenes, and the chief *Ellen* had their denominations, not the country from the chief.

That the *Og-eag-eis*, who emigrated from Ardmenia in 2170 before *Christ*, were the ancestors of the Ellenes.

That the tribe of Gerchad, which abandoned the land of Canaan, on the invasion of that country by the children of Israel and *Joshua* about 1445, and established themselves in Lower Egypt, from whence they were expelled in 1100, and fled to Greece, were the forefathers of the Spartans and Athenians, who were both Pelasgoi.

And that though the Ellenes and the Pelasgoi were of the Scythian race, the kindred was ages upon ages remote when they became united in Greece.

Previously to stating the evidence of antiquity, to which reference is to be made, it will be necessary to notice the times

in which the writers lived, wherefrom will appear the distance between their days, and the events they have recorded, of whom the first is *Homer*, whose genius far transcends my power of panegyric. But *Homer* was a poet, and poetry toiling the judgment in the delicate, yet strong meshes of imagination, slights slow, and step by step degrees, to a conclusion, the body and the very soul of history. He it was who gave potency to the reign of fable, and confirmed the empire of the gods, at whose fascinating shrine, gaily floating between heaven and earth, his semi-divine fancy sacrificed times, places, and circumstances, as offerings poor and humble. Such was the force of his example, that not only fictions confessed, arts, sciences, and laws, but history itself, were committed to the guardianship of epigram, which had greater respect to elegant conciseness, than cumbrous detail, disposed to surrender matter of great moment to mere harmony.

This captivating mode of recording the past, prevailed in Greece, nearly till *Herodotus* made his appearance. Hath *Herodotus* been honored with the title of "Father of history?" The glory hath been tarnished by the foul addition of "Shade between fact and fiction," both epithets bestowed in days of faint and glimmering beams of intellectual light, succeeding dreary ages of profound darkness, wherein, with a beastly submission, men suffered their understandings to be shrouded by the stupifying power of priestcraft, which cherished ignorance, the guarantee of its dominion, and detested knowledge, the foe to its various frauds, gloomy debaucheries, inhuman cruelties, and manifold enormities, when a slight acquaintance with the language in which Greeks and Romans spoke and wrote, was accepted for wisdom, and travel and learning were held to be synonimous. In the eulogies lavished on *Herodotus*, in such woeful times, I do not concur, because I cannot discover any extraordinary merit in a man of education, writing his own language in correct style, his nation being sufficiently cultivated to admit of an effort to the full extent of the talent manifested in the works of *Herodotus*; nor can I join in the

censures attached to his writings, because they are the effect of prejudice, yet prevalent from literary subservience to the dogmas of the twilight times of the 15th century, which lacked penetration to discriminate between the valuable information *Herodotus* hath imparted on his own actual knowledge, and tales related to him in foreign lands, of which he hath been reputed the father, at least by adoption, though he hath given no ground to have it assumed for fact, that he lent more than his ear thereunto; on the contrary, we hear him, in his Polymnia, say, "But it is incumbent on me to record opinions, though I am not obliged to credit them indiscriminately, and let this argument be applied to the whole of my history." Nor is it unusual to hear his testimony adduced, which, when carefully examined, is found extremely doubtful, or of a tendency the very reverse from what his *traducters* had fancied, (*b*) for which reason great care should be taken to distinguish between facts, vouched on his own experience, and relations, on the authority of others. Yet as it is obvious that his mind *was* somewhat inclined to the marvellous, his evidence should be received with caution, when he speaks of times very remote from his own days, an observation applicable with equal justice to all his precursors, yea, and successors in the historic line, those of Greece not excepted, for reasons presently to be explained.

When the Greeks adopted the narrative style in prose, they observed great method, and in dividing their works into distinct parts, usually made three grand portions as to chronology, which they called

The unknown,
The fabulous,
And the historic;

to which arrangement I shall adhere. And that this explanation may be satisfactory, I beg you will read with attention, and carefully examine my table of chronology, by which all the most memorable epochs, particularly the time of *Sesostris* are ascertained, the establishment of which will produce the *lucidus ordo* so essential to historic detail, though it can-

not authenticate the relation of occurrences between fixed points of time.

Here, in the first place, it will be necessary to agree upon the space occupied by the *unknown* age, which, by common place chronology, is made to extend from an imaginary point, to the reign of an individual called *Ogyges*, king of Attica, in whose days a flood inundated Bœotia, answering to the year 1766 before the Christian era, but which, according to my judgment, commences at the *certain* point of the invasion of Europe, by a colony of Ardmenian Scythians, in the second year of *Og*, the youngest son of *Japheth*, synchronizing with the year before *Christ* 2170, down to the year 1100 before *Christ*, when the colony of Pelasgoi arrived from Egypt, on the southern shores of Greece.

When immortal *Newton*, whose spirit soaring majestically into the boundless dominion of ether, penetrated all regions, visited all worlds, ascertained the laws by which they were governed, and returning, fraught with intelligence, summoned to council all his senses, which, satisfied with the accuracy of the report, directed the now perished hand to record the acquisition, to which he made the human race his heirs—rich legacy! Nature warranting the title, science attesting the act, wisdom affixing his seal to the probate of the testament.

When *Newton*, whose spirit still lives, and will for ever live, whilst the elements endure, was occupied in investigating the chronology of the Greeks, his vast mind discovered an error in the date assigned to king *Ogyges*, which he did not hesitate to pronounce earlier than the truth by 680 years; but though he clearly saw there was an error, gigantic as were his powers, full of sagacity as his intellect was, he lacked the means of demonstrating wherein it consisted. As these means are in my possession, I feel great pleasure in supplying his deficiency in that respect, to the confirmation of the opinion of that highly gifted of the sons of men, and to the advancement of general knowledge.

Know then that no such individual as *Ogyges* ever existed, that the term was applicable to the tribe of Scythian Nomades,

who emigrated from Ardmenia in the days of *Og*, of which you will find the memory preserved in the writing of *Eolus*, wherein they are described by the name of *Og-eag-eis*, led by *Ia-ban*, recognized in *Javan* of the Hebrews, Greece in the land of *Javan*, Thrace and all the regions of which I am now treating, "in the isles of the Gentiles," whilst the tribe is identified from the Euxine to the Adriatic, from the Egean to the Ionian sea, yea, even in Er-i, all for the same reason because all separated from the parent stock of Magh-og; the tradition of *Og*, and his glory (though not the founder,) the extender and establisher of the Scythian power in Ardmenia, the chief Prince of Meshech and Tubal, being preserved in the days of *Eolus*, and even in the times of *Ezekiel*, later by 700 years.

Eolus expressly mentions this emigration having taken place when *Og* had ruled two years, assigns the reason for the eldest son's leaving Ardmenia, for his being called *Ia-ban*, and for his followers being called Og-eag-eis, the signification of which names shall be explained; and he adds they moved westward, which fact alone demonstrates that they did not emanate from Scythia beyond Caucasus, but when you hear from *Eolus* that another colony separated from their brethren of Ardmenia 220 years afterwards, who did pass to the far side of Caucasus, and abided there, calling the land of their dwelling after the name of their race, there can be no doubt of the Og-eag-eis of Thrace, &c. being a distinct tribe from the Goths, of which two other proofs that cannot fail to convince, shall be given when I come to speak of the latter tribe.

The time of the emigration and the route of the Og-eag-eis under the conduct of *Ia-ban* being ascertained, what hath become of the history of this grand people, through this vast space of time, to which, in the language of the Greeks, I answer, "Ουκ οτι αδηλη αλλα και αγνωστη." It is "not only obscure and uncertain, but even unknown," save in the imperfect record of some few widely separated facts, for the best of reasons, the want of means amongst themselves of perpetuating the memory of past events, and when the Sydonians arrived with these means, they had to record the transactions of a

century immediately preceding, and marvellous fables of foretimes accepted for history, till as civilization advanced, and fiction gave away to truth, the age of the Og-eag-eis which embraced the whole space between 2170 and 1100 before the christian era declined into that grave, from whence it can never be recovered, to which age in comparatively modern times, the Greeks referred for all manners, customs, and usages, the origin of which could be found only in the practice of Thrace, the prolific magazine of fiction for ancient Grecian poetic story, the emporium of the unadulterated institutions of the Scythian race. To the Og-eag-ian age I shall here put a period as to Grecian history, with the observation, that the tribes of Thrace, Meas, Macedon, Liburnia, Illurike and Panonia, continued to live after the primitive manner of the Scythian nations, and, although the ancestors of the Ellenes, Etolians and Eleusinians, were at no great distance of time to be called barbarians by their more polished children.

This portion of time being disposed of, the age of the Og-eag-eis being concluded, I purpose to direct your attention to the country called Greece, whilst we enquire into the origin of the tribes of Ellenes and Pelasgoi, who, as before said, are supposed to be derived from the same parent stock, but in my judgment were very distantly allied, a question to be determined by the evidence of men of ancient days.

We are now about to enter into the division of time, called by the Greeks "the fabulous," extending either from 1766, the time of King Ogyges of fabulous memory, or from the arrival of a colony from Egypt in 1100, to the restoration of the Olympiads in 776, between which point and period of time, we have no authority to refer to, poetry excepted, to which on the present occasion I shall not apply, this demonstration being of fact not fable, of history not mythology.

This entire age having passed away, we come into the third division called the *historic*, of which when more than three hundred years had elapsed, *Herodotus* made his appearance, to tell of things so long gone by, and this accounts for not only

the doubt and uncertainty in which he delivers his sentiments, but the contradictions into which he sometimes falls.

He says in his Clio, "that the Lacedemonians were of Doric, the Athenians of Ionian origin, the former in ancient times known by the name of Pelasgians, the latter by that of Ellenes, that the former had never changed their place of residence, the latter often."

"Under the reign of *Deucalion* the Ellenes possessed the country of Pthiotis, but under *Dorus*, son of *Ellen*, they inhabited the country called Isticœotis, bordering on Ossa and Olympus, from whence being driven by the Cadmeans, they fixed in Macedon, near mount Pindus, emigrating from whence to Dryopis, afterwards to Peloponnesus, they were known by the name of Dorians."

Yet in the 57th chapter of *Clio*, he says "The Athenians were of Pelasgian origin."

In the 51st chapter *Euterpe*, he says, "At that period (arrival of *Danaus*) the Athenians were ranked amongst the nations of Greece, and had the Pelasgians for their neighbours." "The Pelasgoi, before they lived near the Athenians, formerly inhabited Samo Thrace."

And in the 58th chapter uses the expression, "When first the Ellenes separated themselves from the Pelasgoi."

Having as above told us of the *Doric* origin of the Lacedemonians, we hear him, chapter 53 in *Erato*, saying, "The ancestors of the Dorian princes were of Egyptian origin."

In *Polymnia*, chapter 94, he says, "According to the Grecian accounts, the Ionians, when they inhabited Achaia, in Peloponnesus, before the arrival of *Danaus* and *Xuthus*, were called Pelasgian Egialeans, they were afterwards named Ionians, from *Ion* son of *Xuthus*.

Again in the next chapter he says, "These once Pelasgian were ultimately termed Ionian, for the same reason as the twelve Ionian cities founded by the Athenians."

In the 31st chapter of Urania, *Herodotus* says, "The Dorians are the original and principal people of Peloponnesus."

And in the 44th chapter we find these words. "The

Athenians were Pelasgi, and called Cranai, when the region now called Greece was possessed by the Pelasgoi, under *Cerops* they took the name of Ceropians, the title of Athenians was bestowed on them when *Erectheus* succeeded to the throne, their name of Ionians was derived from *Ion* who had been general of the Athenian forces.

In chapter 144, reporting a speech of the Athenians to the Spartans is the expression, "In the next place, our common consanguinity.

To all which let us add, that he expressly says, "that formerly all Greece was called Pelasgia."

Such is the history of *Herodotus*, wherefrom, in my judgment, is only to be inferred that he knew nothing of the subject, insomuch that one is almost tempted to accord with the censures of *Josephus*, in his reply to *Apion*, wherein speaking of the Greek historians he says, "that those most zealous to compose history were not so solicitous for the discovery of truth, altho' it was very easy for them always to make a profession of it, as to demonstrate that they could write well."

The next Greek to be consulted is *Thucydides*, he informs us that, "before the time of *Ellen*, the son of *Deucalion*, Greece was not known by one general appellation, the several nations taking specific names from their ownselves. Pelasgicum being that of the greatest tract; but when *Ellen* and his sons had acquired power in Pthiotis, conversation made the use of Ellas become much more frequent among several people, though it was long before it so prevailed as to become the general appellation of them all. Those who came with *Achilles* from Pthiotis being the first Grecians who bore the name of Ellenes;" and in the 11th page of his first book, he says, "Eighty years after the Trojan war the Dorians with the Heraclidæ took possession of Peloponnesus.

In page 82, he says, "the Phocians were now embroiled with the Dorians, from whom the Lacedemonians are descended." (c)

In page 90, he says, "defer no longer to succour the Potidœans, Dorians by descent besieged by Ionians," that is, Athenians.

In book the 2d page 141, he says, "there was a spot of ground below the citadel of Athens called the Pelasgic."

From *Thucydides* is also to be collected, that antecedently to the time of *Ellen* the Pelasgoi had spread themselves all through Greece.

And that the Thracians and the Ellenes spoke the same tongue.

What says *Strabo*?

He says that "the Pelasgoi overran all Greece, and roved very much."

And that "the Thracians under *Eumolpus* colonized Attica."

It would be tiresome and unprofitable to make more quotations from the ancients, who as hath been before noticed, were speaking of matter, even to them of remote antiquity, the chronology vitiated in the extreme, every syllable they have delivered is to the same effect; and truly if daily experience did not instruct us, that the perverseness of prejudice deeply rooted, particularly in literary systems is almost, unconquerable, it must excite astonishment to hear men echoing each other in the fancy that they were repeating facts, because they spoke in the words of antiquity, as in the instance now before us.

Herodotus says, and truly, that Pelasgia was the most ancient name of Greece! Why? because the tribe immediately from Egypt who assumed the specific name of Pelasgoi from the district in which they first seated themselves, being called Pelasgia, were established thereon full half a century before the body of the Og-eag-eis who abided in Thessaly, took the specific name of Ellenes, from the northern part of Greece then first called Ellas.

When *Herodotus* conducts a Scythian tribe from Thrace over Olympus and so on to Peloponnesus, and seats them in Sparta, and calls them Ellenes or Spartans, whom he considers one and the same, he is perfectly right in saying that a Scythian tribe did advance into Peloponnesus, and that they were of the same stock as the Ellenes; but I will differ even from *Herodotus*, when he asserts they reached Sparta, or that they were cal-

led either Ellenes or Spartans; it was to Dyme this swarm steered their course at this time, and were the ancestors of those afterwards expelled by the Pelasgoi from Peloponnesus, and who fled to the land of the Curetes or Achaia, as before noticed, and branded with the name of Etolians. (*d*)

When he says that the Ellenes used the same speech as the Pelasgoi, no wonder they were both Scythians; yet they would use different dialects of the same original language, and so *Herodotus* himself says, and marks that distinction (at least) between their tongues, when he tells us that the Sydonians changed their speech, being surrounded by the Ionès or Pelasgoi, and by the Ellenes; but what reliance is to be placed in his testimony as to origin, seeing that he candidly acknowledges his ignorance about the Pelasgoi, which is most conspicuously displayed, without the addition of his avowal.

Thucydides first notices the Ellenes in Thessaly; yes, that is their true position, the country from whence they assumed their specific denomination, being the north of Greece, in after times denominated Ellas.

He also says, that before the time of *Ellen*, (described as a son of a person called *Deucalion*) the Pelasgoi over-ran Greece. Very true, and had seated a tribe in Upper Thessaly; to dislodge them from which, this son of *Deucalion* poured such multitudes into that country, that the invasion was represented by the figure of a flood, in the language of poetry.

Though there is a superabundance of fiction in the ancient history of Greece, and though figures and metaphors were as frequently introduced by the writers of that country, as by their brethren of Palestina, it must not be imagined there was no foundation for the fable. Here the fact of the flood of Thessaly is to be found in the invasion of these new quarters of the Pelasgoi, by the Ellenes, whilst the fact of the re-peopling by *Deucalion* and *Pyrha*, of the maritime ports of Thessaly, the seat of the Ellenes, is to be found in the colonizing of that district by *Ellen*, with multitudes of the nor-

thern tribes, to whom the Ellenes were nearly allied, and from whom they had been but lately separated.

When *Thucydides* observes that the Thracians and the Ellenes spoke the same identic tongue, he proves, by the most unerring criterion, the identity of the people, who, in point of fact, were one and the same, the Ellenes having merely assumed a specific name. Why doth he particularize the Ellenes? Because they and the communities of Eleusis and Etolia, were the only tribes of the true Thracian stock, within Greece.

Strabo repeats the information of *Herodotus*, and of all his predecessors, "That the Pelasgoi over-ran all Greece." But when he says that *Eumolpus* and the Thracians colonized Attica, he neglects to acquaint you with the part of Attica colonized by him. As he differs very widely from others, who assert that *Eumolpus* did not live for a century after the city of Eleusis was built in the north of Attica, by *Eleusine*, called the son of *Ogyges*, that is, in correct language, an Ogeagian; (*e*) As it is not my intention to attempt to reconcile fabulous relations, I leave the point to your own judgment, with this single observation, that *Strabo* did not live for more than eleven hundred years after the circumstances he takes upon him to relate.

It is not from isolated expressions, and detached sentences, admitting of argument and inference, that a question of this nature is to be decided, but by the general tenor and *concurrent* testimony of antiquity, on principles broad and comprehensive, in which point of view, if we examine the subject, we discover facts of more value than volumns of after thoughts, and plausible conjectures, whereon to ground theories. For if you imagine that the Greek historians were exempt from framing systems, for the purpose of establishing points favourable to the combination of their own glory as to antiquity, and their undoubted fame for all the refinements of most highly polished society, you have hitherto been mistaken.

When in the days of *Herodotus*, and even long before, and always afterwards, the Greeks considered Greece as their

country, without reference to the land of their progenitors. If they advanced pretensions to an high antiquity and illustrious origin, they must derive from the Scythians of Thrace, the only bodies of whom in Greece were those of Etolia, Eleusis, and lower Thessaly, which last assumed instead of the general name of Scythians, or Og-eag-eis, or Thracians, the specific one of Ellenes, and separating from their northern brethren, followed the example of the more civilized Pelasgoi, and of the cultivated Sydonians, abandoned the tent, congregated in villages, departed from community of lands, and conformed to more circumscribed rules of society, than practised by their pastoral roving ancestors; for this reason the Pelasgoi would identify themselves with the Ellenes, but when the circumstance was considered that the barbarians, as the Thracians were called, must in that case have been the fathers of the Pelasgoi, here was the dilemma, and thus attempts to reconcile what was irreconcileable to truth, like *Athanasius's* polemical logic, drove them upon all manner of absurdities, and rendered what was plain and simple, intricate and complicated, till the whole became a confused mass, so confused, that we find the Athenians described as a colony of Egyptians, of Pelasgians, and to complete the contradictions, as autochtones, that is, aborigines of that soil.

That we hear from one that the Ellenes wandered very much, but that Pelasgoi never did, again that the Pelasgoi were incessantly roving, but the Athenians were stationary.

That all Greece was called Pelasgia, and that all Greece was called Ellas, and such like; now to facts calculated to explain the truth.

It hath been heretofore mentioned, that the Og-eag-eis having from Thrace poured into the country first called from them Ogygeia, then Cadmeia, afterwards Bœotia, proceeded south, and had reached Dyme within Peloponnesus, when a colony from Egypt, of Scythians, whose origin hath been already traced, landed in the country now known by the name of Greece; here a material point to be determined, is the quarter of the country wherein these strangers made their first

appearance, which the *general voice* of antiquity declares, was the southern extremity of the district afterwards called Attica, and Peloponnesus called Pelasgia; what farther doth the *concurrent testimony* of ancient days attest? It attests that immediately on their arrival they commenced the building of the towns of Cecropia in Attica, and Lycosura, Phoronicum, and Egialeum within Peloponnesus, and that these were the *first* vallages of permanent materials, and fixed dwellings ever erected on Greece, sights as strange to the wandering Og-eag-eis, as the tower of Babel had been to their forefathers, an art learned and practised in Egypt by these shepherd chiefs, altogether incompatible with the state of society, in which the Og-eag-eis were, who lived on acorns, of which they made bread, on the milk and flesh of their flocks and herds, and occupied a place no longer than it afforded pasturage for their domestic kine, and game for the hunter.

When you read in books of history, that men congregated in settled habitations, and became stationary before they had the knowledge of cultivating the earth, and producing corn; consult your reason before you give credit to the relation; if the Canaanite did not possess this science before the invasion of Egypt, (and if credit is to be given to *Genesis*, they did in the days of Ab-r-am,) they would have learned it in Egypt, so much farther advanced were they than the Og-eag-eis in the social track. Having built these towns on these ascertained spots, what is the first authentic intelligence we have of them. Is it not of those of Peloponnesus moving *northward*, and establishing a colony in Thessaly? here then we have proof direct and positive, that the first parts of Greece on which houses and towns were built, were in the extreme *south*, from whence those who erected them emerge, bending their course *to the North*, whilst we have proof as direct and positive, that the tribes which had been in the roving occupation of these regions antecedently to the arrival of those colonies, by whom these cities were founded, invariably moved *from the North* towards the *South*.

What is the next enterprise in which we hear of the Pelasgoi

being engaged? Defending themselves against the attempts of the Ellenes, to drive them from Thessaly, where they had become stationary, that was the mighty aggression, temporary occupation might have been acceded, more especially as all were of the same race of mankind, and expressed their thoughts in similar speech, but exclusive appropriation so foreign to pure Scythian custom, was not to be tolerated. Established in Thessaly, what do we next find the Pelasgoi of Peleponnesus engaged in? Driving the Og-eag-eis in the north of the Peninsula forth thereof. On all these occasions we do not hear of the Pelasgoi of Cecropia being concerned, no, they valued themselves for not having gone roving about after the manner of their brethren of Peloponnesus, to whom in their sarcastic style they gave the name of Pelargoi, calling themselves autocthtones, a term so much mistaken, and entirely perverted in more modern times, which did not mean that they were Indigenes, but that where they originally landed, there they had abided, and had not roved therefrom after the manner of their brethren of Peloponnesus; and this was the reason that the Athenians were not originally included in the covenant which produced the council Amphyction.

Though the proofs are quite sufficient to shew that the Ellenes and Pelasgoi were not descended from the same stock, though both were of the Scythian race, that the former originated in the north, and moved south; and that the latter first appeared in the south, and occupied the void lands which the Og-eag-eis had not had time to have even ran over, and invariably moved north. That the former were in the practice of the genuine Scythian manners and customs of community of lands, roving with their flocks, and women and children from place to place, as *Anacharsis* describes the Ellenes, but not the Pelasgoi nor Achaioi, and that the latter first erected cities, became stationary, and cultivatsd the ground after the manner of Egypt; there remains one other fact which demonstrates clearly and fully that the Pelasgoi and Ellenes were more remotely allied, than writers of modern times, in over zeal to prove their Scythian origin, of which there is no doubt, would have them. It is this,

that from the moment the Pelasgoi found themselves sufficiently capable of aggression, we for the first time hear of war in Greece; we find them flying forth of the lands wherein they had originally lighted, and perching on the places of Thessaly then in the transitory occupation of the Og-eag-eis.

Cast your mind back on the history of the earth, from the earliest time till those of which we are speaking, though you may recall accounts of war and devastation, was not the contention between diverse races of the human kind, not kindred nations, a fact that invariably proves their being distinct people. The Egyptians warred with the Scythians, Ethiopians, Lybians, &c. The Assyrians invaded the Scythians, circumstances that shew their diversity. *Chedorlaomer* chief of Elam invaded a part of the land of Canaan, it is true; but we are in total ignorance of the cause, it seems as if his motive was to regain titular supremacy, as chief of the ancient Scythian race, be it what it may the aggression was productive of no permament enmity. The first people in the register of time who confederated, arms in their hands, premeditated evil in their hearts, to molest a kindred people, were the children of Israel; but they had been 215 years in bondage in a strange land, and slavery vitiates the soul, corrupts the mind, and changes as it were the essential qualities of man; they had for a long season felt themselves deserted, and forgotten by the world, save their task-masters, in whose practices towards them they only recognized the ways of man. Every hand was against them, therefore did they raise their arms against the world; and whilst they adopted some of the manners, customs, and religion of their tyrants, they abandoned divers of their own ancient usages, and struck out a system of religion and policy, unlike every thing that had ever prevailed, for the sole purpose of keeping themselves distinct from all the people of the earth; besides, the relation between them and the nations of Canaan was hundreds of ages removed. In the very early stage of society you will find no mention of pure Scythians warring with their kind. Had the Pelasgoi been of the stock of Og-eag-eis they would not have warred with them, in the inveterate manner they are reported

to have done, had both proceeded together in the progress towards refinement, till they had arrived at a stage far more advanced than either were at the era of the arrival of the Pelasgoi in Greece; and in further corroboration of the distinction between the Ellenes and Pelasgoi, permit me to adduce the evidence of *Anacharsis*, the true Scythian philosopher, who was qualified even in the age he lived to form an accurate judgment of the manners, customs, and language, of all the tribes of Scythian origin from the the Euxine to the extreme south of Greece, all the districts of which he had traversed; and his evidence is, "all the Ellenes observe the Scythian manners and customs!!" Why particularize the tribe of the Ellenes! surely it will not be said that the Pelasgoi were too insignificant to be added also.

It is to be remarked that there is no diversity of opinion amongst the ancients with respect to the distinction of Doric or Lacedemonian, or Ionic and Athenian; but please to recollect these were comparatively modern appellations; for though Herodotus at one time says, the Dorians were the original and principal people of Peloponnesus, yet he and *Thucydides* mark the era of the Dorians settlement in that Peninsula, placed by both not more than fourscore years after the Trojan war, which ill accords with remote antiquity, and early origin.

Having laid before you all the notices of any value on the subject of the origin of those Scythian tribes that colonized the districts of Europe, from the Euxine to the Rhœtian Alps, and Panonia west, and to the extremity of Greece south, between the Ister and Bosphorus, Propontis, &c., I feel myself warranted to deliver for very truth,

That the chief of the Scythian race, who conducted the first colony into Thrace, was *Iaban*, called by the Hebrews *Javan*, the son of *Iafoth*, the son of *Ardfear*, who is *Noah*, the last supreme chief of the most ancient Scythian empire; that he took his departure from Armenia, in the second year of his brother *Og*, with a colony which had the name of Og-eag-eis.

That they entered Europe by the way of the Bosphorus, and had roved after the manner of their race, as far south as the

country of Eleusis, north of Attica, and the northern parts of Peloponnesus, when a colony of Scythians also, originally from the land of Canaan, immediately from Egypt, landed in the southern extremity of the land, which they occupied, and whereon they instantly commenced to build towns, from which circumstance that part of the country got the name of Pelasce, and this tribe that of Pelasgoi, of which tribe the Spartans and Athenians were the most celebrated people.

That a body of the Og-eag-eis had proceeded on the shore of the Egean sea, as far south as Eleusis, to a district which they called Ogygea, at the time of the arrival of the Pelasgoi, in the extreme south, which tribe of the Og-eag-eis assumed the specific name of Ellenes.

And that the connexion between these two Scythian nations of the Og-eag-ean Ellenes and the Canaanite Pelasgoi, is not more near.

That *Cadmus*, the Phœnician, led a colony of Sydonian Scythians to the district of Ogygea, which the Ellenes yielded to them, and which from them was called Cadmeia, afterwards Bœotia, and these are the Achaioi.

That *Danaus*, the brother of *Sesostris*, led a colony of Egyptians to Greece. These are the Danaoi.

That the Hebrews designated the Aborignes of all these regions first colonized by their *Javan*, by the name of Gentiles, which Gentiles I consider to be the people called Helots, who retired to Arcadia, and to Messenia, in a southern, and to the land of the Iapydes in a western direction, where they are called Celtæ.

And as to the names of Pelasgia and Ellas, though there is no reason why that of Pelasgia should not have prevailed before that of Ellas; yet did neither prevail as to the entire of Greece, Pelasgia being the south, and Ellas the north thereof; both being applied much about the same era.

These things, after an infinity of research, I deliver for historic facts, submitted to the judgment of those, to whose care the education of youth, an awful trust! is confided, and to all who delight in wisdom, and the words of truth.

NOTES TO PART IV.

(*a*) In am aware thnt Thucydides has said in the very commencement of his work, "Before the affairs of Troy it doth not appear that Greece or Ellas was ever united in one common undertaking, nor indeed did the same subsist at all before the time of *Ellen* the son of *Deucalion*;" this expression of Thucydides is but one of the innumerable proofs of the extreme inaccuracy of the Grecian historians, particularly in chronology, if you will cast your eye on the suppositions, and on the true era of events, you will perceive *Ellen* was antecedent to the Argonautic expedition, which was prior to the war of Troy; and it cannot be said with truth, that the Argonauts did not confederate under the sanction of the council Amphyction.

(*b*) To avoid controversy, I have not hitherto pointed at, nor mentioned the name of any individual;—at the same time I must declare that I could enumerate hundreds of instances, wherein moderns of seeming candour and respect for truth, have cited *Herodotus*, from whose pen they have quoted passages, the very reverse of what he hath distinctly advanced.

(*c*) Though I have always steered clear of conjecture, I beg leave to offer a suggestion in this place, though the Greek historians are remarkable for delivering contrary opinions: here we find *Herodotus* and *Thucydides* in agreement as to the *origin* of the Lacedemonians, both asserting that they were Dorians, who came with the Heraclidæ into Peloponnesus at the era agreed upon by both, of four-score years antecedently to the Trojan war, which was 450 years before the days of *Herodotus*.

May not this be the cause of the confusion of the *origin* of the Pelasgoi and Ellenes; the original Pelasgoi from Egypt first came to Peloponnesus, who being afterwards subdued by the Dorians who were Ellenes, *Herodotus* and those of his days lost sight of *origin*, and called the Lacedemonians who had been Pelasgoi by the name of Ellenes, because they were Dorians for so long a time before. I would have men of literature think of this.

(*d*) It is here to be observed that I am speaking of origin, this emigration spoken of by *Herodotus*, was at the era just mentioned in the former note, which has nothing to do with origin. I repeat that no tribe of the Ogyges was known to have proceeded so far south as Sparta, antecedently to the invasion of the Doric Ellenes with the Heraclidæ, about four-score years before the Trojan war.

(*e*) The real history of this visit of *Eumolpus* to Eleusis, conduces to explain the origin of these tribes. *Erectheus* chief of the Cecropeian Pelasgoi, made war on the Ogygeian Eleusinians, to whose assistance *Eumolpus* a prince of Thrace came, that is, the Ogygean Thracian assisted the Ogygean Eleusinian against the Pelasgians, so much more remotely allied to his tribe, for it never must be lost sight of, that all were of the Scythian race of mankind.

Of the Scythian tribes that colonized the districts of Europe, from the western extremity of Italy, and the Rhœtian Alps, to the German Ocean, between the rivers Danube, and Rhine, north, and the Garronne south.

PART V.

THOUGH these colonies were the latest in point of time that proceeded westward, and formed separate independent nations, I have thought it better, for connexion sake, to continue in this their central course, to a conclusion, before we proceed north or southward, more especially as few words will suffice.

On this part of our subject I have to observe, That the country now called by the general name of Italy, received a colony of Pelasgoi, led by *Ænotrius*, the son of *Lycaon*, from Greece, about 1000 years before *Christ*.

About which era *Saturn* conducted another colony from Crete to Italy.

That about 940, *Evander* emigrated from Greece also to Italy.

That about 883, Italy received *Eneas* and his followers from Troy.

That a colony of Lydians from Asia Minor settled west of the Tyber, in the country called Etruria.

And that a colony of Phocians from Greece emigrated to the banks of the Rhone, where they founded Massilia.

Of all which Scythian tribes (with what mixture of the Aborigines I cannot take on me to say) the divers communities of Italy were composed; of whom, one distinguished by the name of Romans, did in process of time subdue all the others, founded Rome about six hundred years before *Christ*,

spread themselves to the extremity of our present limits, incorporated a considerable portion of their population, and introduced their language (which became influential) amongst the greater proportion of the Aborigines.

To which let me add, that the natives in the western extremity of Italy, had the appellation of Umbri applied to them by the first invaders, who gave the general name of Celtæ and Galli, to all the original inhabitants from the Rhœtian Alps to the Ocean.

Of the Goths.

PART VI.

I COME now to speak of the Goths, another tribe of the great Scythian race, a question of great interest, embracing the consideration of the original inhabitants of the northern parts of the continent of Europe, as well as the stranger people who intruded on them, a subject always obscure, and rendered much more so by theories and systems of semi-ancients, and writers of modern times.

Previously to entering on this part of our investigation, it will be necessary, as usual, to state and examine various opinions, that have from time to time obtained *temporary* currency, now to be replaced in the scale of your well poised judgment, to receive the stamp of your approbation, or rejected, if found wanting; which done, I shall proceed to deliver what I conceive the historic facts demonstrable from the evidence of men of ancient days, speaking not from *vague hearsay*, but on their *own actual knowledge*, premising, that you must bear in mind, I am treating only of *origins*, wherein brevity is to be studied, as much as perspicuity will admit.

SECTION I.

The first of these opinions is, " That Scythia, beyond the Euxine, was the parent country of the Scythian race, from whence their various tribes emigrated;" against which, as relating to the colonies that occupied Thrace, Illurike, and Ellas, I offered some evidence in the preceding chapter, reserving my remaining proofs to this time, tending to demonstrate *generally*, that Scythia beyond the Euxine, was not the parent country of the Scythian race; and *particularly* that it was not from thence the tribes of Thrace, &c. emanated.

The first authority to be cited on this occasion, is that of

Herodotus, who expressly says, "That the people of whom I now speak, affirmed that their country was the last formed; and that from the reign of their first king, to the invasion of their country by *Darius Hystaspes*, was not more than one thousand years;" that is fifteen hundred years before *Christ*.

If you look on the chart, you will see the original seat of the Scythian race, about Im-magh, from whence you can trace their progress southward to the ocean, between the waters of Ind east, and of Euphrates west, from whence, in process of time, they penetrated to the Mediterranean, and north to Caucasus, all which regions were occupied by multitudinous tribes of this distinct race of mankind, till an eastern people invaded the countries as marked on the chart, on which event the *great chief Noe* escaped, with many followers, northward to Ardmenia, where he, and those who fled with him, are identified in the Noe-maid-eis, in the neighbourhood of the Araxes, as before mentioned. Of the existence of this ancient Scythian empire (ascendant in hyperbolical phrase over Asia, in historic language over the part of Asia delineated on the chart, for 1500 years at least antecedently to 2247 before *Christ*, when it was shaken and dismembered by the Assyrians) we have the testimony of the Hebrews, which, though delivered in obscure terms, after their manner, discovers at bottom (though concealed and disfigured) the truth, made manifest by *Eolus*, accredited by *Herodotus*, *Diodorus Siculus*, *Trogus Pompeius*, and divers others, all agreeing in commemorating the fact. How then could any ancient or modern come to fancy, that Scythia north of the Euxine, was the parent seat; did they suppose that the true parental Scythians in the regions about Im-magh had extended themselves beyond the waters of Rha, to the Tanais and Euxine, and thus were to be considered the parent? No, that was not their idea, because, according to the evidence of all antiquity, the Scythians commenced their migrations, after the dismemberment of their ancient empire, from Magseanar in Messipotamia, the countries invaded by the Assyrians, from whence they moved north to the Araxes, *the point of departure in*

after-times of nearly all those tribes who colonized Europe, as set down in the chart; besides, how could the ancients imagine that Scythia beyond the Euxine was Scythia Parentalis, and at the same time record the idea of these very Scythians being the most modern of nations: whereas the Scythians contended for precedence in antiquity in ages the most remote, assigning as one reason that the lands of the elements of which they were composed, stood so much higher not only than Egypt, (their chief competitor,) but all other parts of the earth known to them, which is fact as to the real Parental Scythia of which the Ancient Scythians spoke; (*a*) but is not true of Little Scythia beyond the Euxine. How are these seeming contradictions to be reconciled? nothing more easily. The Greeks in the days of *Herodotus*, and long before, had lost sight of the Parent State, though not of the Ancient Empire, divers districts of which, had changed inhabitants in consequence of the Assyrian invasion, whilst those that remained Scythian had assumed distinct tribal denominations, and the region north of Caucasus being called *Isciot*, to preserve the memory of their race was the only country that also preserved the ancient name, though the tribe who emigrated thither assumed the specific appellative of *Goth*, of which tribe, and the many tribes sprung from them, it was the parent seat, but not of the Scythian race; and though it is an error to designate it Scythia Parentalis, it is critically correct to call it Goth-ia Parentalis, which in fact it was; therefore when the Goths spoke of their novelty as a distinct tribe, they spoke truly and candidly after their manner; as Scythians they would and always did boast of their antiquity, as Goths, they were comparatively but a modern nation, and when they said par hazard, one thousand years antecedently to the time of *Darius Hystaspes*, they may not be far from the truth, the date of their having assumed their specific name of Goth, and electing a *Ceann* to lead them westward, being so long from the time of their emigration from the south, as was requisite to occupy all the country from the Rha to the Tanais, and a distance northward, which might occupy the space of time between 1950,

the era of their departure from Magh-og, and their invasion of Europe, for it was on that event they changed their arms of war, from the *bow* and *sling*, which would be of no avail in the forests of the lands of the Cimmerii or Celtæ, to the *long spear*, and from that circumstance either assumed, or received, from their kindred of Magh-saigiote, the name of Goth.

These proofs being absolute against the idea of Scythia beyond the Euxine being the parent seat; few words will suffice to shew with equal force that it could not be the country from whence the tribes of Thrace, Ellas, and Illurike, &c. emigrated; for which purpose we have but to refer to the afore-mentioned acknowledgment of the Goths, that they were a modern community, modern in their northern seats, not older than 1500 years before *Christ*, and to couple this declaration with that of their supposed children, founding cities in Pelasgia 2089, and of the reign of a King *Og-eag-eis* in Attica, 1766 years before *Christ*, dates centuries antecedent to their fancied separation from the parent stock. As relating to the Goths both these assertions must be incorrect, as relating to the Og-eag-eis, who emigrated from the Araxes 2170 before *Christ*; both *may* have been true, though chronology and topography be violated as in the present instance, no town having been built in Pelasgia for nearly 1000 years later than the date above mentioned, no chief nor tribe of the Og-eag-eis having advanced as far south as Attica, for 600 years after the above era, as before shewn; but do we not frequently detect the ancients in mistakes of the like sort, though remarkable events with which they are connected be accredited? what though the chronology of the Greeks was founded on no principle till the arrival of the Phœnicians, and on an erroneous system from that period, till the restoration of the Olympiads in 776, before Christ; is it possible to conceive that the most *acute* intelligent people of the earth, would subject themselves to be convicted of *stupidity* so flagrant, as to derive their origin from a nation, that by their own account, did not exist for ages after the occurrence of events, ascribed to them in

their new seats, to which they had affixed dates utterly incompatible therewith.'

Eolus saith expressly that Ia-ban and the Og-eag-eis moved westward from Ardmenia into a strange land 2170 years before *Christ*. The Hebrews say, the sons of *Japheth* colonized the isles of the Gentiles, and designated Greece as the land of *Javan*, the son of *Japheth*, the first emigrator, an important fact, wherein, as in very many others, the Hebrews and Iberians agree; we hear of cities being built in the southern extremity of Greece in 2089, of a king *Ogyges* in Attica in 1766 before *Christ*. We are told of the Goths boasting of their being a modern nation, not more ancient than 1500 years before *Christ*, and yet these modern Goths are the ancestors of the first colony that separated from the Noe-maideis, identified so clearly by *Eolus*, and the Hebrews, whose footsteps are so accurately marked from Ardmenia to Thrace, Macedon, and Greece as to leave no room for doubt.

We are informed by *Justin*, the abbreviator of *Trogus Pompeius*, that the Scythians contended with the Egyptians for antiquity, that the controversy was determined in their favour. That they held the supremacy of Asia for 1500 years before the commencement of the Assyrian empire; and yet it is clear that the same *Trogus Pompeius* describes these ancient Scythians dwelling north of Caucasus, the ancestors of those who had invaded the lands of the Cimmerii, who by their own account were a modern nation; here are contradictions not to be reconciled, and only to be accounted for by the extreme ignorance of the ancients; but I cannot discover that any ancient has derived the extraction of any of the tribes south of the Ister from the Scythian Goths, and that they could not with truth, shall be more distinctly proved in our progress north of Caucasus, when I come to speak of these latter people.

SECTION II.

The next opinion to be noticed is,—That Scandinavia was the parent country of the Scythian race! an idea conceived in the 6th century by *Cassiodorus*, fostered by *Jornandes*, *Bede*,

and others of their times, adopted by numbers in these our days, distinguished by the honourable title of learned, who, inverting the order of nature, *fancied* that from the frozen and almost sterile regions of the north, myriads of warriors poured forth, penetrated to Caucasus, which they surmounted, and contended with the Egyptians for the empire of the world.

To dispel this surprising vision, to quench this ignis fatuus that hath dazzled the intellectual eye of many, who should not have been so deceived, it is enough to appeal to the common sense of all, save such as have an ambition to be remarkable for an extravagance of imagination, at the expence of reflection, and to be held in remembrance for singularity, though their judgment may be liable to impeachment thereby; but as I think there would be as great an absurdity in setting about seriously to disprove such a conceit, as in the conceit itself, I shall dismiss the further consideration thereof, with the observation, that this fantasy originated in the total ignorance of antiquity in the framers, who mistook the irruption of *Og-eis Caun* into Asia, for the wars of *Tanaus* and *Vexoris*, and confounded the era of 640 with that of 3663 before the birth of *Christ*.

SECTION III.

The third opinion I shall lay before you is from a note of a bible commentator, on a passage in the eleventh chapter of Genesis, which (in the description of the dispersion of mankind from Shinar, and the several destinations of the children of *Noah*) saith of the sons of *Japheth*:

"By these were the isles of the Gentiles divided, in their lands, every one after his tongue, after their families, in their nations."

Whereupon the commentator delivers the opinion of the Christian priesthood thus:

"Though there entered but eight persons into the ark, yet the *best authors* agree that there might be no less than 3,333,333,330 pair of men and women proceed from them by this time!!! And now *God* dispersed them over the face of

the earth, to *replenish* it; thus *Japheth* and his sons peopled part of Asia, and in process of time the offspring of his son *Gomer*, extended themselves beyond the Danube, into Germany and France, and were called Cimmerii and Cimbri; from thence they passed into Britain, and are thought to have been the founders of the Welch, who at this day call themselves Kumero. *Magog* became the father of the Scythians, *Madai* of the Medes; *Javan* peopled Greece, *Meshech* Muscovy, *Tiras* Thrace."

This passage hath not been selected by way of pre-eminence, or inferiority, but merely as a specimen of the dogmas which the youth of Christendom have been instructed to receive for very truth. Having neither leisure nor inclination to examine the whimsical calculation of those *best authors*, to whom the annotator alludes, I shall pass over this part of the subject, with expressing my surprize at the omission of a miracle, so essential on this occasion, to account for the means, whereby such a hyper multitudinous host, dwelling together, were sustained; no manna, quails, nor locusts, and proceed to enquire how far the other assertions are warranted.

This scheme is founded on the credit, really or pretendedly attached to the Hebrew relation of a deluge, in the strictest sense of the word, and of the annihilation of the human race, save four males and four females, preserved in Ardmenia, which would have produced the necessary consequence of the whole earth being replenished from thence by the survivors; but from the fact of the first colonists of Europe known to mortal (the bible commentators excepted) having met with animals of the human race, on their entrance into that quarter of the world, it became incumbent on those, who derive excessive power, superabundance of riches, from the invention and establishment of miracles and mysteries, whereby they are clothed in purple and fine linen, and fare sumptuously every day—Why *Solomon*, in all his glory, was not arrayed, like one of these, to account for the prior occupants, on failure of which, they must have surrendered the entire machinery, to the ruin of their temporal interests, for which, if we may

believe themselves, they would feel no anxiety, compared with their solicitude for the eternal happiness of mankind, whom, nevertheless, they are in the constant habit of tyrannizing over, making miserable, by terrifying, insulting, and rendering subservient by all manner of ways and means, not merely to their necessities and comforts, but to the disgusting luxuries in which they indulge, diametrically opposed in the whole tenor of their lives to the precepts and example of the meek, benevolent, and philanthropic *Jesus*, to whom they give abundance of *mouth*, *honor*, and *glory*, whilst their practice betrays the falsehood of their tongues. In this embarrassment it occurred, fortunately for their pious or their impious frauds, that the Greeks and Romans called the original inhabitants of the north of Europe, Kimerioi and Cimmerii, which, by a slight alteration, the men of miracle changed to Gomer-ii, and thus the Aborigines of Europe became metamorphized into the posterity of *Gomer*, the son of *Japheth*, the Scythian.

This marvellous *chimera* we are now to examine, and as I entertain the reasonable hope, that you are in a fit temper of mind to investigate the subject, as becomes a being endowed with reason; that you view the deluge of the Hebrews in its true light, viz. the overthrow of the ancient Scythian empire by the Assyrians, like unto the flood of Ogyges, Deucalion, or the Cimbric Chersonese; that you are aware the dispersion of *mankind*, in the days of *Peleg*, is one and the same event, as the migrations of the Scythians, in consequence of that stupendous revolution; that you are perfectly convinced the human species is the growth of every clime.

And that the diversity of languages expressive of fears and hopes, wants, and desires, hath resulted from the original variety of genera of mankind, I make no doubt of the very few proofs for the refutation of this scheme about to be submitted, being satisfactory to your unprejudiced understanding, proofs not to be opposed, but by miracle, mystery, and inspiration, which, however potential in poetry and the drama, should have no weight in history.

From what source of antiquity, sacred as the writings of the

Hebrews are reverentially termed, or profane as the writings of all other people are ridiculously called, this annotator derived his information, I am at a loss to conceive, that all profane authorities are opposed to his opinion is certain, nor can I discover in the sacred Scripture notwithstanding the great latitude allowed to inspiration, any ground therefor. Unfortunately for the cause of knowledge, those who undertake to expound the composition of the Hebrews, are priests, who never comment on the text, but on the many different readings and interpretations of precursors of their order, dignified with the title of saints, all of whom, let their ways be ever so various, conduct us to one and the same gloomy labyrinth, where in a putrid cavern lie concealed the filthy brood of miracle and mystery, chained by the delicate finger of nice art, the guardians profusely nourished by the hand of ignorance, that doth make the meat whereon they gorge, whilst the poor dupe doth starve, to which, wisdom in other times interdicted by the avengers fire and sword, is in these days of clemency, liberality, and perfect freedom of opinion, prevented *only* by loss of liberty, property, health, and the jewel reputation, dearer than all; for myself I will adhere to the letter of the record, from which no consideration shall induce, or compel me to swerve, always entertaining doubt and suspicion of evidence delivered enigmatically or confusedly, proofs of lack of honesty or of understanding, charges in no wise applicable to the text before us, which is plain enough, and declare that "by the posterity of *Japheth* the son of *Noah*, the isles of the Gentiles were divided, &c." by which the bible commentators say the Hebrews meant, the countries separated from the land of Canaan by the sea, and that the Gentiles are the children of *Japheth* distinguished from the descendants of *Shem* and *Ham*; now I take leave to say such is not the Hebrew meaning of the term Gentiles, the one only and true signification in the Scythian language being, people of another Gein, Genos, Genus, or race, and that such was their acceptation of the word is apparent from the context, which is more explicit than is usual with them, the sons of *Japheth* had divided the lands; of whom? Of the Gentiles; another

race of man, distinct from the Scythian, the specific name of whom was unknown to the Hebrews. The tradition was perfect in the memory of the Scythian nations, of whom the children of Israel was one, that *Javan* a son of *Japheth*, had emigrated from Asia to the country of a stranger people, to whom in ignorance of their national or tribal name, they applied the only suitable description, but which country we find them invariably afterwards call the land of Javan, thus identifying the land under its former, and latter inhabitants, surely the words cannot be forced to the construction, that in the sons of *Japheth* dividing the lands of the Gentiles, they were to divide their own lands amongst them, the expression being not merely absurd, but absolute nonsense, neither can it be forced to the construction that the Gentiles were the posterity of any of the sons of *Japheth* for the same reason, because they were all of the same race; and in proof that the Hebrews applied the term according to my interpretation, you find *Jeremiah* in the 7th verse of his 4th chapter, describing all Judea as the land of the Gentiles; why? because the Hebrews were so, with respect to *Nebu-chaddon-assur* and the Assyrians, whom *Jeremiah* described by the lion: "The lion is come up from his thicket, and the destroyer of the Gentiles is on his way, he is gone from his place, to make *thy* land desolate, and *thy* cities shall be laid waste without an inhabitant." In the 10th verse of the 1st chapter of *Tobit* we hear him calling the Assyrians by the name of Gentiles, and in the 3d verse of his 13th chapter we find them described in the like manner. And though the Hebrews would apply the epithet to any people not Scythian, and would put the word in the mouth of another people in describing the Scythians, they never did (till in times centuries later than those of which I am now speaking, when religion came to be considered a test of kindred superior to all others,) use the term Gentile but as a signification of difference of origin, as is manifest from *Jeremiah*, who calls the Hebrews, Gentiles, in contradiction to the Assyrians, and from *Tobit* who as one of the Hebrews, calls, the Assyrians, Gentiles. Numberless proofs to the same effect could be mentioned, that the

Hebrews in ancient times considered all people as Gentiles, Assyrians, Egyptians, or Europeans, who were not of the Scythian race; whilst to religion, at a very early period, the term could have no allusion, seeing that the world, Scythians and all, were in that sense Gentiles to the Hebrews, who, upon principles of more sound policy, than superficial observers imagine, separated themselves from the primitive doctrines and practice, not of their race only, but framed a code of Ethereal laws different from the fancies of all mankind.

Moreover; to point out how entirely mistaken the bible commentators are on this part of the subject, I have to direct your attention to the passage where the Scythians are represented as the children of *Magog*; now *Javan*, not *Magog*, (as ignorantly translated) was acknowledged leader of the colony that invaded Thrace, Macedon and Greece: and will our commentator affirm that the tribes of Thrace, Illurike and Greece, were not Scythians, if he doth, as indeed he hath, he has the authority of all antiquity against him, for I beg leave to remark once more, and once for all, that all the sons of *Japheth*, *Japheth* himself, and *Noe* his father, were Scythian chiefs, not any one of them in particular, their race was the Scythian race.

Having shewn satisfactorily, I am to hope, that the Gentiles were not of the Scythian race, on the contrary that it was the general name applied to the original inhabitants of Thrace, &c. by the Hebrews, and by *Eolus*, because they were of a different genus of the human species from the Scythians. Having shewn that *Javan*, not *Magog*, was the leader of the colony that migrated from Ardmenia to the isles of the Gentiles, which colony were Scythians according to the concurrent testimony of antiquity; our subject leads us to surmount Caucasus, and enquire who the people were, that were found on the western shore of the Tanais, when the Goths invaded that quarter of Europe, who, according to our bible commentator's were the descendants of *Gomer*, and had emigrated thither antecedently to their supposed brethren from *Magh-og*, against which fancy I purpose to offer objections that may

perhaps be deemed conclusive, which I should not consider entitled to the small portion of attention I mean to pay to it; but that we know what deep root the prejudice has taken, and the pains to nourish and fix the idea, bestowed by those whose vast power and immense wealth are blended with the general credit, given to their exclusive interpretations of a work beyond their comprehension, or which they study to render still more obscure.

As the Hebrews called the people of Thrace Gentiles, the Goths gave the name of Geimarig, and Ceiltig to the people west of Tanais, the Kimmerio and Kellikioi of the Greeks, the Cimmerii and Celtæ of the Romans; it was in ignorance of these people, the Goths applied to them a name purely descriptive of the climate and state of the country.

Would the Goths have been thus ignorant? would they have been at a loss for the tribal distinction of a nation of their own race, preceding emigrators from one common stock?

Herodotus relates that the utmost consternation pervaded the Kimerioi, when they heard of the entrance of the Goths into Europe. I ask would the children of *Gomer* have felt dismay at the approach of an enemy? would they have fled from the presence of their very kindred? in what colours have these Cimmerii been represented at this era; timid receding animals, differing but little from the other beasts of the forest, not bold, adventuring warlike Scythians, daring and advancing from long habit of rule and ascendancy, result of social community, and of institutions breathing the genuine essence of the original unadulterated feodal system, now so debased and misunderstood, a system that estimated man by his intrinsic worth, a system that bound all the children of the national family by the delicate, yet adamantine tye of tender love, inviolable friendship, attachment of kindred, glory of race, all tending to secure the mutual interest of each, and of the whole, a system to which meanness of poverty, and meanness of riches were equally unknown, which contemplated not wretches, heirs to misery only, bartering, or forced to employ their corporal strength for means of existence, to raise up

mounds of privilege for a few, to the exclusion and ruin of the many, themselves of the number, nor yet oppressors and tyrants, without incurring the heaviest of all vengeance, the abstraction of the confidence of the people from *them*, and a suspicion of their descendants as offspring of traitors to the commonwealth.

Such were the men, such the institutions of Scythian warriors, destructive weapons in their hands, at sight of whom the defenceless Cimmerii and Celtæ retired, leaving their lands and woods and dens to the invader.

What one sentence in the store of Pagan antiquity to warrant the idea that the Cimmerii or Celtæ, were emigrants from Asia? By what trace of tradition the most remote, of any time when, of any route whereby, any tribe of Scythians, or of Asiatics, entered these northern parts of Europe before the Goths? on the contrary the universal voice of ancient days harmonizes in declaring the Cimbri or Cimmerii, to be the aboriginal people of all the regions from the Euxine to the German Ocean, between the Baltic north, and the Rhine and Ister south, a distinct genus of the human species, between whom and the Scythians and Sarmatæ, original Asiatic nations, all ancient writers distinguished as determinately as between Tatars and Egyptians. (*b*)

Besides, what answer is to be given to the total dissimilarity of language between the Cimmerii and Celtæ, another denomination of these indigenous Europeans, and that of the Scythians and the Sarmatæ. Were the Cimmerii or Celtæ so inventive as to frame a new vocabulary, and apply other names to their circumscribed wants and desires; moreover the traditions of the Cimmerii and Celtæ are in direct contradictions to the systems of moderns; seeing that no memory was preserved amongst them of their fathers having emigrated from any other country, but were produced by the land whereon they lived.

Having tried this opinion by Pagan authority, let us apply to Holy-writ, there if you turn and turn and turn again, you will not only not find one syllable to warrant the idea, that

any colony of the children of *Japheth* had at any time emigrated north of Caucasus, regions of which the Hebrews knew no more than they did of Terra del Fuego, or the Allaganny mountains; but by perusing the 38th and 39th chapters of the book of *Ezekiel*, you will be satisfied that the Hebrews had no knowledge whatever of the Scythians led by *Og-eis Cean* into Media, about two score years before the writing of *Ezekiel*, who after the invariable practice of his nation, in describing the irruption of *Og-eis Cean* into Asia in the prophetic style, though the event had occurred some years before, betrays his total ignorance of the invaders, whom he confounded with *Og* the son of *Japheth*, chief Prince of Meshech and Tubal, indeed of all Magh-Og, which comprehended Armenia and the adjacent countries; and the dates of 640 with that of 2170, as *Cassiodorus* and *Jornandes* did 1200 years afterwards, led astray be *Ezekiel*. By reading these two chapters of *Ezekiel* you will find that he supposed *Ogus Khan* came from Iberia, called by the Hebrews the "Land of Tubal," the northern country to which he alludes.

But supposing for an instant that in opposition to *pagan* authority, and in absence of inspiration, the fancy was to be indulged that such occurrences did happen as an universal deluge, which depopulated the earth, and an emigration to Europe, of a colony of Scythians antecedently to the invasion of the Goths, unknown to their posterity, (who had no tradition of such an event) and to all the world besides. In what manner are the Finns and Laplanders to be accounted for? an ardent imagination highly sublimate from the fervour of religious enthusiasm, overleaping all bounds, may transform them into a branch of the stock of *Ham*, banished to the frozen climate of the north of Europe, to expiate the impiety of their forefathers, as the great body of his posterity was exiled to the torrid zone of Afric; monstrous infatuation! but that the sons of *Gomer*, accustomed to the delightful districts of Phrygia and Pontus, should expatriate themselves to the frozen north is not to be credited; what dire necessity could have compelled them to a step so desperate; was it want of room?

that could not be, there being a superabundance of range in comfortable parts of the south of immense extent, so thinly inhabited as to be overrun with forests, in times historically ascertained, of a date later by two thousand years, than these creatures have been known to have been vegitating, meagre vegitation! on their dreary lands. Or shall we fancy that the polar regions though now barely habitable, enjoyed a delicious climate when the children of *Gomer* seated themselves thereon, where their frames became accommodated to the mighty change, and all the rigors of nature by slow and imperceptible degrees. Or shall we conclude that these wretched mortals utterly unknown to the Hebrews, and to a late period to Greeks or Romans, by whom they were considered but demi-human, the link between man and monkey, were indigenous of their frightful climate, and if a flood must be upheld by those who now float buoyantly, and sport proudly, shewing their backs Dolphin-like, aye and their crests above the tide, but would be as fishes out of water on an ebb, what if we say that the windows of heaven that looked down upon the poor Lapones, and their reindeer were frost locked, and the rains on Shinar did not reach the frigid zone, the creatures of which remained untouched.

Should it be thought I have spoken with too much levity on a grave subject, and that I have treated the *sacred* writings, *scripturæ*, THE WRITINGS, with an unbecoming freedom, I am perfectly aware such is the answer that will be given to my objection, whilst not a word of the text will be set forth; but that I may not be mistaken, I declare it is not of the writings of the Hebrews I speak slightingly, but of the absurd commentaries thereon, works of men with a pre-conceived scheme, to which truth and reason are attempted to be made to bend, though *Josephus*, to whose evidence deference should be paid, hath expressly said, in speaking of the writings of *Moses*,

"Our legislator speaks some things wisely, but *enigmatically*, and others under a *decent allegory*, but still explains such things as required a direct explication, plainly and expressly."

And so sensible was *Josephus*, that a key was wanting to the writings of *Moses*, that he promised to compose one, which he either did not perform, or if he did, the work has not come to us; to supply the place of which, innumerable attempts have been made, which have served, in my opinion, but to disfigure a most venerable and curious relic of the antique world.

This opinion being now reduced to a similarity, fancied to be discovered between Cimmerii and Gomerii, I beg leave to strike this weak and only prop from under it, by asserting that the term Cimmerii, applied by the Goths to all the people westward of Tanais, hath no more affinity to Gomeri, or to Kumero, than winter hath to the ocean, or a valley; the truth of which assertion I will prove when I come to speak of the just etymology of the names of all the rivers, plains, mountains, and people in all the countries colonized by the Scythian race.

SECTION IV.

These parts of the subject discussed, I shall proceed to state the fourth and last opinion:

"That the Scythian Goths, and the Cimmerii, Cimbri, or Germanni, were the same people."

Nothing is more easy than for a recluse, shut up from the ways and haunts of man, to trace in his closet, migrations of warriors, whose difficulties, though great, oftimes insurmountable, he can with wondrous facility remove; but after he hath framed his system, much to his own satisfaction, there arises a question reasonably asked by those who are to exercise their judgment thereon, From what source hath the modern projector drawn his information? To which the answer must be—From the testimony of men of ancient days. Of these, according to received opinion, *Moses*, the *reputed* author of Genesis, stands first, the passage from whose writings hath been already stated and considered, wherefrom you must be convinced that the Hebrews of his times, and down to those of *Ezekiel*, at all events, knew of no emigrations of the Scy-

thians westward, save of *Javan* to the Isles of the Gentiles, and of various detachments from the coast of Phœnicia, Asia Minor, and Greece, to the Isles of Elisha, in the Archipelago, and that they were, down to the last moment of their national existence, as utterly ignorant of all the northern and western parts of Europe, as of Iceland, and of St. Domingo, as their writings testify; from this *sacred* fountain then, though the *text* be derived, it is plain no other intelligence is to be had, nor indeed is any farther pretended to be drawn. It therefore becomes necessary to have recourse to *Pagans*; and here speaking for myself, I must declare my surprise and mortification at the disappointments I have experienced, on finding nearly all they have delivered, serve but to expose their want of genuine information on the subject now before us.

With what satisfaction can the authority be appealed to of men, who are not only diametrically opposed to each other, and frequently at variance with themselves in opinion, but detected in gross and palpable error on vital points, in matters of fact.

If we consult *Herodotus*, who hath written on this very branch of the Scythian family, what confidence can be placed in the relations of a man, who speaks after this manner, "The Greeks of Pontus speak of the Scythians thus, '*Hercules*, when he was driving away the heifers of *Geryon*, came to this region, then a desert; this *Geryon* lived beyond Pontus, on an island called by the Greeks, Erytheia, near Gades, situated in the ocean beyond the pillars of Hercules;" and in the description of a country he imagines Scythia spreads Scythians over all the north of Europe, to the shores of an ideal Scythic ocean.

In 200 years after him, we learn, from *Apollonius Rhodius*, that "the Argonauts, on their return homeward, passed from the Euxine, up the Ister, into the Baltic, from thence, into the Eridanus, by a branch of which they entered the Roone, an arm of which would have carried them west to the great

ocean, had not *Juno* cried to them from the Hercynian forest in Germany!"

Polybius, about 100 years after *Apollonius*, says, "All the country between the Tanais and Narbonne, to the north, is unknown to us, till by minute investigation, we learn *somewhat* thereof; therefore they who write or speak otherwise, are *ignorant* or *fabulists*," and this frank declaration embraces the whole of Germany and Scandinavia, those very countries of which I now treat.

If we look to *Strabo* for instruction, who lived 140 years later than *Polybius*, what reliance can be had on a writer, who at one time calls the Sarmatæ a tribe of the Scythian race, at another time says they are not, who states, as matters of fact, that the Iberi of Asia emigrated from Spain *to* Iberia, and the Cimmerii from the western ocean *to* the Euxine; and though a native of Capadocia, actually thought that the Caspian sea was a gulph of the northern ocean?

Should we direct our eye to *Pliny*, for light on our subject, unhappily *Pliny* was himself bewildered in obscurity as dense as Cimmerian darkness could involve him, a personification of confusion methodized and confounding. We hear him speaking of a Scythic ocean, of an island Raunonia opposite to, and one day's sail from Scythia, of an island Scandinavia, of undiscovered greatness, situated in the bay Codanus, formed by the vast range of the Scevo mountains equal to the Riphean, and of an island Baltia, of immense size, three days sail from the coasts of the Scythians;" he tells of one nation with the feet of horses, and of another with ears, that served for clothing.

Floundering after this manner, from one absurdity and misrepresentation to another, he says, "At the end of the Riphean mountains, we have reports of Aremphæi, a nation not dissimilar to the Hyperborei, beyond whom, on the east, are Scythæ, Cimmerii, Cisanthi, Georgii, and Amazons; these reach to the Caspian and Hyrcanian sea, which bursts out of the Scythic ocean, into the back parts of Asia, rushing in by narrow mouths of great length." It is but justice to the me-

mory of *Pliny*, to add, that he delivers no part of this Rhodomontade from his own knowledge. The part of his work from which I have selected the foregoing, contains not more than three score lines, in which short space he hath quoted *Timæus*, *Hecatæus*, *Philemon*, *Zenophon of Lampsicus*, *Pytheas*, and *Agrippa*, wherefrom we are to estimate the testimony of these ancients; the remainder of his vouchers being anonymously expressed by the terms, "*it is said*;" "*uncertain fame*;" "*is spoken of*;" "*some relate*;" "*in opinion*;" "*by conjecture*;" "*some place*;" "*we have reports*;" these are but small samples of the ignorance of the ancients, who anxious for information, grasping at fame for universal knowledge, overlooked particulars, and confiding too much in the relations of travellers, who amused them with marvels, were led to give descriptions of places and nations, not warranted by truth, the falsehood of which, the experience of every day exposeth more and more. But their error arising from over-zeal to enrich the stock of human knowledge, is venial, compared with the practices of writers of modern days, who continue to build systems on these condemned foundations, and to bend, twist, and distort such blemished testimony, to compliance with their *pre-conceived* schemes, collecting, lumping the mass, then weighing proportions, and framing a plan on the preponderance, after the manner of Anglo Irish juries, who submit their oath to the arbitrament of chance. (*c*)

Whilst truth hath obliged me to be thus severe in my animadversions on the illustrious dead, I feel myself bound also to declare, that to their extreme ignorance of geography, much of their misstatement, and of the consequent misconception of moderns, are ascribable, knowing that that mighty race of mankind, from whom they themselves originated, were spread over the north of Asia as far as known to them; they *fancied* the Scythian Goths were also scattered over the north of Europe, an idea which a small portion of attention rectifies, the corrective, sovereign and complete, on prejudice giving way to the operation, of merely placing the globe in its true position, and letting north be north, east be east; whereas

with *Herodotus* and nearly all his successors, the east was their north; whereby it came to pass, that Scandinavia was Scythia, the Baltic sea an island in the Scythian ocean, beneath which they placed a vast region inhabited by various tribes of *aboriginal* people to whom the first Scythian invaders had originally given the name of Geimarig and Ceiltig, changed by the Greeks to Kimmeroi and Kelikoi; by the Romans to Cimmerii and Celtæ. To which immense tract from the Chronus to the Ocean west, and from the Baltic north, to the Rhine and Ister south, was applied in latter times on somewhat better acquaintance, the general name of *Germania*, occupied by the multitudinous nations. Who these people were at the era of the birth of *Christ*, whether children of *Gomer* the Scythian, or Scythian Goths who had displaced the former occupiers, or aborigines of their native soil, being the point your judgment is now called on to decide? In support of which second opinion a testimony is adduced by a m[redacted] writer, supposed to be conclusive, and as it is the [redacted] evidence that can be brought, however remotely, to bear on the subject, it will be necessary to state and examine it, "Scytharum nomen usquequâque transit in *Sarmatas atque Germanas*, nec alliis prisca illa duravit appellatio, quam qui, extremi gentium harum ignoti prope cæteris mortalibus degunt." "The name of Scythians is every where changed to that of Sarmatæ and Germans, nor has that ancient appellation continued, save to the most distant of these two nations, who live almost unknown to other mortals;" no doubt you will smile on hearing that *Pliny* is the man who thus speaks, of which I shall say no more, but that I consider this evidence only as an additional proof of his ignorance, whilst I cannot but express my astonishment at any person laying stress thereon, more particularly the gentleman who introduces his author and his sentence with a solemnity altogether laughable, and who has laboured through a long dissertation, and laboured successfully to prove the distinction between the Scythians and Sarmatæ; had it been a part of the system his fancy had formed, this text might have been applied to the proof that the Sarmatæ

were Scythians also, and did we not know how very frequently men who have a favourite point to carry, are constrained to reject one part of a testimony, whilst they adopt the other, a considerable degree of surprise must be excited at hearing a gentleman of very wide and deep research, concluding that the Germanni were Scythæ, on the authority of *Pliny*; did we not also hear him pouring forth an eulogium on him for his above mentioned description of the regions of which we are now treating, the perusal of which ought rather methinks, have produced the effect of slighting his evidence on every point connected with the subject, and of accounting this amongst the multitudinous errors conceived by the Romans of the Germanic nations, in the time of *Pliny*, a fact to which their descriptions thereof bear witness. The truth is, the Caledonian had a very favourite opinion of his own to establish, which was not to be done without making the Peucini who were Germans, to be Scythian Goths; was I not enabled to give them a just claim to as high an honour, I should feel pain at wounding the pride he nobly takes in the virtues, and the glory of his forefathers, and in this I hope, truth will justify me, though I must shew that the Germanni are not Scythæ, but aborigines of their own lands, the proof of which will be found in the following brief relation of historic facts, on testimony incontrovertible.

By the faint and glimmering light of antiquity, I have attended the steps of the Scythians from the planes of Shinaar within Iath-do-cal, to the hills of Ardmionn, whither they fled with *Noe* their chief, seated themselves on the Araxes at a time answering to 2246 years before the Christian era, and are known in the writings of ancient days by the name of Noemades, from whom a colony separated themselves in 2170, under the conduct of *Iaban, (Javan)* and moving westward passed the Bosphorus into Thrace, as heretofore shewn; in six-score years from which time, another swarm rose from the parent stock of Ardmionn, and surmounting the summits of Caucasus, lighted at the northern foot thereof, between the debouches of the mighty waters of the Rha and Tanais, into

the Caspian and the Euxine seas, marked as you see on the chart, "*The parental seat of the Goths*;" here it becomes necessary to caution you against being led astray by a similarity of sounds, Euphonias, and Greek or Roman terminations, which have so disfigured the primitive language, that it is only by the greatest care and precision it can be identified in divers instances. You will please to observe the distinction here of Scythians and Goths, which latter, though a branch of the Scythian race, are not to be mistaken for Parental Scythians. How long the Goths remained east of the Tanais doth not appear as I know of; whenever their new seats became too circumscribed for their manners and institutions, they broke from their unsteady mooring, and steering westward, a colony crossed the Tanais, and invaded the lands of a stranger people, to whom, from ignorance of their specific denomination, they gave the general name of Geimarig and Ciltig, the Cimmerii and Celtæ of the Romans; the first applied to their frozen climate, the latter to their being hidden and concealed, whilst they themselves assumed the specific name of Gath or Goth, merely from the circumstance of their having changed their weapons of war, from the *bow* and *sling* their ancient arms, for the *long spear*; nor let it be imagined that these were the only tribe of the Scythian family that were called by this name; turn to the 4th verse of the 17th chapter of the first book of *Samuel* of the Hebrews, and you will find,

"That there went out a champion from the camp of the Philistines named Goliath of Gath.

Verse 7. "And the staff of his spear was like the weaver's beam," from which same practice of using spears, a tribe of the Scythians of Philistia obtained the same name.

On the invasion of the lands of the Cimmerii by this colony of the Scythian Goths, a distinction arose between those who remained east of Tanais, and the invaders, when the parents had the name of Ostro Goths, and the emigrating colony that of Visi Goths; from whom they received these appellations, or at what era is not to be determined, as the terms Ostro and Visi are neither ancient, nor modern Scythic, the Visi Goths ad-

vanced westward to the Tyras; and having occupied all the lands between that river and the Tanais, a colony passed the Tyras, whereupon another tribal distinction arose, the emigrants having assumed the specific name of Getæ. These spread themselves westward to the Taobiscus, southward to the Ister, those of the Getæ who took the south and south western direction, being distinguished by the name of Deas-e, the integral tribe being the Galoctophagi of *Homer*, the Getæ of more modern times, the Daci being a portion of the Getæ, the former meaning southern, the latter, livers on milk, neither more nor less.

Having now traced these various tribes from the parent seat of the Goths to the Ister south, and west to the Taobiscus, permit me to call your attention to another Asiatic people, who also advanced into this quarter of Europe, I mean the Sarmatæ. At what era they commenced their progress, I know of no means of determining positively, though it certainly was considerably after the march of the Goths, from the circumstance of their direction being always northward, which was owing to all the country southward, being occupied by a warlike people, which the defenceless Kimmerioi or Keltokoi of these parts at this era were not. Be that as it may, northward they did invariably steer, till they touched that part of the Baltic which formerly bore their name, their left bordering on the right of the Getæ, between whom and them there seems to have at all times subsisted a friendship so strict, an alliance so close, that some few ancient writers thought they were a tribe of the Scythian race, whilst the great majority have distinguished between them as decidedly, as between Scythians, and Kimmerioi, in confirmation of which latter opinion appears the Sclavonian language, an evidence not to be shaken by any of those subtle plausible conjectures and hypothetical argumentation, with which system builders are so abundantly stored.

An inquiry into the different specific tribes into which the Sarmatæ split, being irrelevant to our present purpose, let it suffice to say of them, that the main body advanced no farther

west than the Cronus, though some few detached parties did mingle with the Basternæ, between that river and the Vistula. That they appear to have been granted portions of land even in the heart of the country of Scythæ as horse auxiliaries, as the name of Jazyges denotes; that they are not of the posterity of *Meshech* a son of *Japheth* as bible commentators assert: and that their descendants are at this day to be found in the Russian empire, including its limb of lately ravished Poland, and a small district between the Danube and the Save. (*d*) But I prophesy without pretending to any special revelation, that ere one other century shall roll away, the plains of Europe will be gorged to saturation with the blood of cowardly corrupting tyrants, and of lache corrupted slaves, poured out by the semi-barbarous hand of the Sarmatæ. As I am in the prophetic mode I will add, India will feel the weight of their foot, the strength of their arm. Did not *Hezekiah* throw open the gates of the house of the king, and of the temple of the Lord, and shew the riches thereof unto the servants of the king of Babylon,

Did not the king of Babylon know that Jerusalem possessed all its wealth by means of its commerce with Ophir and Havilah, making silver and gold as plenty as stones in that city?

And what said *Isaiah* the priest unto *Hezekiah*? what said these men? and whence came they unto thee?

And *Hezekiah* said, "They are come from a far country, even from Babylon."

And he said, "What have they seen in thine house?"

And *Hezekiah* answered, "All the things that are in my house have they seen, there is nothing among my treasures that I have not shown them."

And *Isaiah* said unto *Hezekiah*, "Hear the word of the *Lord*."

"Behold the day's come, that all that is in thine house, and that which thy fathers have laid up in store unto this day, shall be carried into *Babylon*, nothing shall be left said the *Lord*."

And *Hezekiah* answered unto *Isaiah*, in the genuine style of royalty, since kings have descended from the proud station of chiefs of the people, to the contemptible office of puppets of a faction.

" Good is the wŏrd which thou hast spoken. It is not good if peace and truth be in my ways."

Let tyrants enjoy their own lives, if such a mode of life as theirs is to be called enjoyment, what regard have they for times to come.

These, the Scythian and Sarmatæ, are the only Asiatic people who penetrated into this quarter of Europe, down to the period to which I have confined this demonstration, how far is the object of our research.

If you will cast your eye on the chart, you will perceive a line from the gulph of Finnland, through imaginary mountains, which yet had a fancied position, and the name Riphœan, eastward to the north of the Caspian, all northward of that line, was Hyper-borealis; terra incognita to the ancients, of which something was to be said, and all was feigned. You see Gothia Parentalis between the Rha and Tanais, which came to be distinguished as the seat of the Ostro-Goths, on the invasion of Europe by a colony of these Scythian Goths. North of their country, you observe east of the Rha, the Magh-Saigiote; called by the Grecians Massagetæ, which has led many a one into a great error, as if they were a part of the Getæ, between which two names there is not the least affinity. Beyond the Magh-Saigiote you see the Tuáth-Saigiote, called by the Greeks Thyssa-Getæ. These two tribes belong not to the Gothic branch, but are members of the ancient Scythian race on their original lands. You mark the Visi-Goths as distinguished from Ostro-Goths, between the Tanais and the Tyras, on the banks of which river was a tribe that obtained the specific denomination of Tereis-Getæ, corrupted by the Greeks to Thyra Getæ; from the borders of which tribe you see the Getæ north, touching the Sarmatæ, and south on the banks of the Ister; the country of these last called Deas-ia, corrupted to Dacia, and the people to Daci,

the signification of which is merely Southern; in which distinct name is to be found the proof conclusive, you may remember me to have promised, in its proper time and place, that the Scythians of Thrace, &c. did not emanate from the Goths, because, had such been the case, it is not possible that they could have called a tribe, north of the Ister, south; this tribe called Daci, being of the Getæ, who were Goths, having had the specific name of Daci, merely from their southern position, which was north of the Thracians. If it be said there was a tribe of Getæ in Thrace, so there was, for the same reason that this tribe of Goths were distinguished as Geat-e, from their habit of living on milk and curd as Galeact denotes, and they were the Galactophagi of the Greeks in *Homer's* time; besides, if there were milk eaters in Thrace, it arose from a distinction between them and another tribe of Thracians called Meas-i, which signifies acorn eaters; and what doth this prove but extraction from one common stock, the Scythian, though each took a different route. There might have been Goths also in Thrace, if any tribe of that nation had adopted the use of the long spear; should these distinguishing denominations be considered whimsical and ridiculous in these our modern times, a man versed in the history of the antique world knows, that nothing was more usual than for tribes to assume, or obtain, specific appellations from very trivial causes, too numerous to notice in this place.

Having now given the correct ancient names which shall be collated with the Greek and Roman names, Euphoniæ gratia, and with the modern names in Ignorantia, of all the tribes of the Gothic family from the Rha, to the Ister south, and to the Theyss west, let me repeat that on their invasion of Europe, the Goths called the stranger people by the general names of Germarig and Ceiltig, for the reason before assigned; which names as they advanced, they continued to apply to the people before them immersed in the depths of forests, for the same purpose, and by which all the Europeans from the Tanais to the German Ocean were called (*e*) Now whether the Geimarig or Ceiltig mixed with the Goths, or to what extent, or

fled into Terra incognita, or to their brethren in the northern Peninsula of the Euxine, or in the western islands of the Ister, whom history records to have been unmolested by the Scythians, or whether the Europeans fled before the invaders, I know not; nor any means of being informed farther than from *Herodotus*, who says, "when the Scythians expelled the Cimmerians, these last fled to the Asiatic Chersonese, where the Greek city Synope stands;" but it doth appear that at a time corresponding with about 630 or 640 before *Christ*, upon what provocation is not mentioned, the Goths under the command of *Og*, called *Oghus khan* corrupted from the true original *Og-eis-Ceann*, rose up against the Kimmerioi hitherto undisturbed, who escaped over Caucasus, whither they were pursued by the Goths who invaded Media, exercised a prœdatory supremacy over the Assyrian nations of Western Asia for eight and twenty years, the same multitudinous host against whom *Ezekiel* howled for not acknowledging kindred with the tribes of *Israel*, who had separated themselves from all the world, the same, whom *Ezekiel* describes, "clothed with all manner of armour, even a great company with bucklers and shields, all of them handling swords;" the *multitudes* OF THE HANDSTAVES OF WHOSE SPEARS, whose shields and bucklers, bows and arrows, were to serve the Israelites for firing during seven years. The same whom *Ezekiel prophesying half a century after the fact, supposed to have come from Armenia and Iberia*, utterly ignorant (notwithstanding his prophetic illuminations) of the country from whence *Og* and his multitudes had come. Into history I must not enter; with the wars of these people with *Cyrus*, *Darius*, or *Alexander*, our subject is not apt, therefore I shall rapidly hasten to my conclusion, and say that the Scythian Gothic Daci advanced south to the Ister, southward of whom were Scythian Thracians, Og-eag-eis, and westward to the waters of Taois, Theyss, or Taoi-b-isc, on the far side of which, were the Scythian Panonian Og-eag-eis; and I do confidently assert, that beyond that barrier the Gothic tribes of the Scythian race advanced not one step, nor did the tribes of Illurike transgress the Ister nor the Rhætian

Alps, and I will add, moreover, that all the nations from the Chronus northward, and from the Ister west, to the German ocean, between the Baltic and the Ister, and the Rhine, were Aborigines of their own soil, neither Scythians from Gomer, nor from Magog, nor Sarmatæ from Meshech; *risum teneatis?* nor any other Sarmatæ, but a pure *original* people, who conceived their forefathers to have been sprung from the elements of that their *primeval* land, of whose removal from any other country, there was not amongst them a trace the most faint, a tradition the most remote, but the most firm conviction to the contrary. This will be thought a bold assertion by those who have considered this question determined in a manner the very reverse; at all events, that it hath not been satisfactorily determined, is to be gathered from the fact that up to these very days the reverse is attempted with pertinacity, and infinity of argumentation to me maintained, insomuch, that had I not evidence of the first order as to historic veracity, and testimony not to be shaken, the evidence of language, I should, notwithstanding my own conviction, have shrunk from an avowal so very confident and peremptory; which, founded as I am, I feel no hesitation, nay, I feel it my duty to make, in the cause of literature and of truth.

To confirm my assertion, I might content myself with the authority of *Orosius*, who, in marking the positions of the Scythian Goths, says, "*Alania est in Medio, Dacia ubi et Gothia, deinde Germania,*" which saith, as plainly as words can, that Alania was between the Scythians eastward, and Dacia, which was also a Scythian Gothic nation westward; there ended the Scythians, from whence out was Germany, a distinct country, not Scythia. So *Ammianus Marcellinus*, "Metus totius Gothiæ Thracias perrumpeatis," an expression used, in conformity with the general acceptation of antiquity, that Thracia, of which Mesia was but a sub-denomination, extended from the Euxine to the junction of the Save, a very little farther westward than which, the Taois, the boundary of Dacia, falls into the Ister, whilst it is additional proof,

if wanting, that Gothia and Thracia were distinguished from each other as different nations, though both were Scythians.

When *Herodotus* says that the Ister is the most considerable river of Scythia, he is accurately correct; he knew the Scythian Goths were on the north as far as the Tobiscus, and that the Scythian Thracians were on the south of that river; and though he fancied the country which he properly called Scythia, was in the northernmost parts of Europe, because its position was north from Greece, yet he truly says the Ister was the largest river of Scythia, which expression cannot by any violence be forced to bear the construction, that all the Ister flowed through Scythia, in which case, according to his misconception, he must have called all Gaul Scythia also. Nay, *Pliny* himself can be produced in proof of what his own opinion was as to the two countries of Scythia and Germania; for let the ancients have committed what *geographical* errors they may, they never mistook between Asiatics and Europeans. All the Romans knew that the general name of all the nations from the Euxine to the German Ocean, had originally been Cimmerii or Cimbri, which had very lately, not long antecedently to the time of *Pliny*, on better acquaintance of the tribes from the Chronus westward, been changed to Germanni; and doth not *Pliny*, in giving the due positions of the Scythian tribes, say, "Germania Scythiæ contermina," which expression he would not have used, had he not known, that the Scythians and the Cimmerii or Germanni, were a different people. I might rest confidently upon the concurrent testimony of the ancients, as to their clear and explicit distinction between the invaders and the invaded; I might appeal with complacency to the store of antiquity, I do appeal thereto, satisfied to be decided by even one sentence declaratory of the time when any tribe of Scythians passed the Sarmatæ, and penetrated to the Baltic, or that they ever transgressed the Danube, till the Scythian Romans commenced their operations against the Germannic nations. Yet, notwithstanding the expressed evidence, or the silence of the ancients, the fact continually stares us in the face, that systems, founded upon iso-

lated, unconnected passages, of ancient men, who, as *Polybius* ingenuously declares, are to be considered ignorants and fabulists, continue to be framed, aiming at proof, some that the Cimmerians, children of *Gomer*, were expelled from these parts by the children of *Magog*, the father of the Scythians, others that the Cimmerii are Scythians who expelled the preceding inhabitants from these regions whereon they seated themselves; therefore I will place this question beyond the reach of conjectural sportiveness. It is a common place expression that truth dispels the mists of falsehood, trite as the observation is, it is not altogether certain, we know by severe and very woeful experience that the effects of numberless falsehoods established, even for a short while, have not been counteracted for times and times, some not for ages, the longer established, and particularly if the private interest of bodies of men are in any wise connected therewith, the greater the difficulty in removing them, the more unquestionable the testimony which will be required for their final overthrow, which testimony I will with your good leave now produce; that of a man whose penetration and sufficiency are admitted by all the world, how much, how entirely to be relied on in the very act of giving the credit of his great name to a digested treatise on a people, and a country in whose immediate neighbourhood he had resided for years, in a public capacity, wherefrom he had the best opportunities of collecting the most authentic materials for his work? a man whose fame can derive no additional lustre from any tribute I may feel disposed to pay to his memory. You are aware that the witness I am about to call is *Tacitus*, who in a work intitled, a treatise on the situation, customs and people of Germany, thus delivers himself.

"The whole of Germany is thus bounded, it is separated from Gaul, Rætia and Panonia, by the rivers Rhine and Danube, from Sarmatia and Dacia by mutual fear, or by high mountains, the rest is encompassed by the ocean." Having delineated the position of the country, he proceeds to inform us of the *people*, of whom he thus commences his account. "The Germans, I am apt to believe, derive their origins from

no other people, and are in no wise mixed with different nations arriving amongst them." And in proof that these words were not uttered unadvisedly, or carelessly, after mentioning some few of their manners and customs, he repeats his assertion with this remarkable addition, "For myself I concur in opinion with those who suppose the people of Germany never mingled by *intermarriage* with other nations,—but have remained a *people pure, independent*, and *resembling none but themselves*; hence amongst a multitude so vast, the same make and form is found in all, eyes stern and blue, yellow hair, and huge bodies." He then describes their manners, customs and religion, and in a style very different from all his precursors, arranges the situation of each particular nation by its specific name, till he arrives at the Vistula, on passing which river he meets the Peucinians, of whom he says, "Whether amongst the Sarmatæ or the Germans, I ought to account the Peucinians, Venedians and Fennians, is what I cannot determine;" but on the instant he retracts his doubt with respect to the Peucinians, and says, "The Peucinians, whom some call Basternæ, speak the same language as the Germans, use the same attire, build like them, and live like them, in that filth and sloth so common to all." From all which it clearly appears that the Sarmatæ, the Daci, and the Germanni were three separate and distinct people, the limits of whose respective countries, in the time of *Tacitus*, were accurately ascertained. If the Daci and the Germanni were the same people, would their lands be bounded by mutual fear? no, the people would be cemented by mutual affection. If you attach any value to the evidence of *Tacitus*, you must be convinced that the Germanni were a distinct people, not mixed even by intermarriages with any other; and for this he gives a reason, solid and weighty, a marked difference in their features and formation from other people, a criterion, though now a days difficult to judge by, yet not entirely worn out, was in the days of *Tacitus* very visible, no doubt: again, in speaking of the Peucinians, What reason doth he assign for ranking them amongst the nations of Germanni? the most valid of all reason,

their using the same speech with them. Of the Peucinians he entertains a momentary doubt; What is the doubt? whether they were Germans or Sarmatæ; but whether they were Germans, or Scythians, Goths, Getæ, or Daci, never entered into his contemplation; that they were not of the Scythian race was beyond doubt or hesitation.

It may be thought that proof is yet wanting to shew the opinion of the ancients regarding the Germanni, and that they were the same identical people as the Cimmerii, or Cimbri. Fortunately, that proof is also substantially afforded by this same great writer, who says, "It was in the 640th year of Rome, when the first mention was made of the arms of the Cimbrians; if we count from that time, to the second consulship of *Trajan*, the interval comprehends 210 years, so long have we been conquering Germany. In a course of time so vast, many have been the blows and disasters on both sides; neither from the Samnites, nor the Carthaginians, nor from both Spains, nor from all the nations of Gaul, have we received more frequent checks and alarms; nor even from the Parthians, *so much more vigorous and invincible is the liberty of the* GERMANS, *than the monarchy of the Arsacides.* In fact, what hath the power of the east to allege to our dishonor but the fall of *Crassus*; that power which was itself overthrown and humbled by *Ventidius*, with the death of their mighty king *Pacorus*; but by the GERMANS, the Roman people have lost five armies, all commanded by consuls, all routed or taken. By the GERMANS, the Emperor *Augustus* was bereft of *Varus* and three entire legions: *nor without difficulty and loss of men were they defeated by Caius Marius in* ITALY, *by the deified Julius in Gaul, by Drusus, Tiberius, or Germanicus, in their native territories.* Shortly after which, the mighty menaces of *Caligula* against them ended in derision and mockery; thence forward they continued quiet, till taking advantage of our domestic division, and civil wars, they stormed, and seized the winter quarters of the legions, and aimed at the dominion of Gaul, from whence they were once more repulsed, and in the

times preceding the present, we gained a triumph over them rather than a victory."

Every one knows that the original name given to all the Aborigines, from the Tanais to the German Ocean, south of the Baltic, was that of Kimmerioi or Kimbroi, till on better acquaintance by long residence on the borders of the Chronus and the Ister, the Scythians, and from thence the Greeks and Romans, came to the knowledge of their specific tribal denominations, and the very ancient name of Cimbri was confined only to one nation, which had dwindled from a state of importance to the condition of a "*parva civitas*" in the north western quarter of Germany, and was invaded, not by Scandinavian Scythians, but by Scandinavian Aborigines, (which irruption is represented by the weak but virtuous *Plutarch* as a flood of the ocean, that overspread their lands, like unto the deluges of Noah, Ogyges and Deucalion,) who expelled them from their ancient seats, whereupon they passed the Rhine, and after straying here and there in quest of a settlement, turned their faces towards Italy; where they were extirpated by *Marius*, "*not without difficulty and loss of men*," about a century before *Christ*, at *which time* the whole people, *afterwards* called Germanni, were known to the Romans by no name but that of Cimbri, by which appellation *Tacitus* commences his eulogium on this people, which he continues, and concludes by the name of Germanni, universally applied to them by the Romans in his days. In the 210 years that intervened between the date of the overthrow of the Cimbri by *Marius*, and of the complete conquest of the Germanni, the alteration of the names of the people, and of the country had taken place amongst the Romans. Whatever people the CIMBRI were in the time of *Marius*, the same were the GERMANI in the time of *Tacitus*; they are one and the same people to whom, as one race, he ascribes the glory of their achievements, the identity preserved with accuracy and fidelity. "By the *Germanni*, the *Emperor Augustus* was bereft of *Varus* and three entire legions, nor without difficulty or loss of men were *they* defeated by *Caius Marius* in Italy, by the deified *Julius* in Gaul, by *Drusus*,

Tiberius or Germanicus, on their native soil," no words can be more clear, more full and explicit. And as the limits of Germany are pointed out, so are we perfectly informed of the acquisitions of the Goths from the Euxine south and westward, which were wrested from the Getæ by *Trajan* 103 after *Christ*, and which we find bounded by the Euxine east, the Tyras north, the Danube south, and the Theyss, or Tobiscus, west; terminating precisely at the farthest boundary of these northern Scythians on the west, as described by *Tacitus.*

Though farther proof might well be deemed a work of supererogation, I cannot refrain from producing in this place, though somewhat out of time, another evidence, allowed by all mankind to be the surest criterion whereby to ascertain the original of nations, so sure, just and unerring as to be reduced in various languages to an aphorism, as, "Linguarum cognatio, cognationis gentium precipuum, certissimumque argumentum est." I will go farther and say, that identity of language admits of no argument of identity of people, it is beyond argument, it is an axiom. Now I have examined the name of every nation, place, land, seas, rivers, mountains, hills and dales, within ancient Germany, every one of which I have analized with my utmost skill; I have touched the present German language with a Scythian tongue, and I cannot discover the slightest resemblance between the Scythians and Germans; and in truth this total dissimilitude is the very best cause that can be assigned for the havoc that the present inhabitants of Britain, descendants of the Peucini, Belgæ, Jutes, Saxons and Angles, and Normans, make of the Scythian, and every other language of antiquity kindred thereunto, so inveterate the hostility between the Scythian and the German languages, instead of being allied.

There is one expression used by moderns, which may seem to denote some trace of affinity between the Scythians and the Germanni, it is the term Goth applied to both nations, on which head I beg leave to observe, that if any people or tribe of Cimmerii or Germanni adopted the long spear of the Scythian Goths, they might from that circumstance obtain the name of Goth, but as to origin, one might with equal propriety say, that

a regiment of Welchmen who bore lances the same as the Poles use, were Tatars; besides, whenever the Goths are spoken of they are generally distinguished by the Scythian Goths and German Goths.

And now having tried this question by every proof that can be adduced, let me ask the German people, and all those descended from them, will they hesitate to decide with *Tacitus* that they are an *aboriginal* race pure, unmixed. When this great historian could draw such a picture of a people, with whose destruction his soul felt delight, how grand must they have appeared in his sight to have been the theme of such panegyric? When it is considered that valour and military prowess constituted the most splendid virtues at the time of the above description; When it is recollected that the portrait is drawn by the masterly pencil of an enemy, whose mind was so fraught with malevolence against them, that what with his zeal for his own country, and his rancour towards Germany for the many shocks the Germanni had given; the many heavy blows they had inflicted on the Romans; he hath been carried away to the utterance of sentiments so unphilosophical, barbarous, and inhuman, as to endanger his high reputation, save as the elegant writer, and faithful annalist, I would ask what fairer origin do their children covet? From what purer fountain do they wish their blood to flow? O that the Anglo-Saxons had imitated the virtues, instead of tarnishing the true glory of their forefathers, that they had persisted in their contempt of gold and silver, that they had continued to reverence the good Gods of their sires, who delighted in deeds of philanthropy, active charity, and hospitality to the neighbour, and the stranger, and not to pay horrible veneration to the *Demon Plutus*, now the chief idol of their worship, to whom they sacrifice the old and young, male and female, the destitute and forlorn, the fatherless, and the orphan deprived of the watchfulness of parental solicitude, to keep them in the way they should walk. Every nation far and near within the influence of their power is degenerate and corrupt, but nature unerring, and steadily to her

fixed principles, is preparing the antidote for the destructive poison, to be administered in due season, "The iniquity of the Amorite is not yet full."

And now having brought this part of our enquiry to a conclusion, I take upon me to assert, that, there were three original distinct genera of the human species in the parts of Europe, of which we have been now speaking, the Lapones, the Finni, and the Cimmerii, Cimbri or Germanni, with their many nations; and that *two* distinct Asiatic people only, the Scythæ and Sarmatæ had invaded this quarter of Europe, down to the commencement of the Christian era, the former of whom penetrated north to the Baltic, west to the Cronus, and the latter south to the Danube, and west to the Tobiscus, and that the Cimmerii are not children of Gomer, nor of Og, generally called Magog, nor at all of the Scythian race, but an aboriginal people on their own primæval lands (*e*) and no farther, and here I take leave to notice a kind of a syllogism of a modern, (*f*) in the second part of the 3d chapter of a dissertation on this subject, in which he hath displayed very extensive reading, and manifested a considerable portion of liberality, and an exemption from prejudice rarely met with in these hypocritical times; speaking of the Germanni, he asks, What people then were they? to which he replies, they were not Sarmatæ, all know. And the only other people whom the ancients know in the north west of Europe, were the Scythæ.

Ergo they were Scythæ.

This is one way of coming to a conclusion.

To which I reply,

The people of Germania, were not Sarmatæ;

They were not Scythæ.

What people were they then?

They were Germanni.(*g*)

NOTES TO PART VI.

(*e*) It is clear the Romans in the time of *Trogus Pompeius* had lost all memory of the original place of their race, it being evident that in record-

ing the tradition of the controversy between the Scythians and Egyptians for antiquity, he speaks of those Scythians dwelling north of Caucasus, of which country, (the true Scythia Parentalis as to elevation, the principal argument urged by the Scythians) Strahlenberg observes,

"Had *Justin* known the situation and height of southern Scythia in Asia, he would have had more reason to have so said of that part of it."

But what is the fact? the tradition was handed down from the Scythians in their most ancient place, which tradition was erroneously applied to those more modern Scythians in their new seats, the only tribes known to the Greeks that retained the original name.

(*b*) *Herodotus* says in the 11th chapter of Melpomene;

"For it is to be observed the country now possessed by the Scythians, belonged formerly to the Cimmerians."

(*o*) *Apollonius* betrays abundance of ignorance without the addition ascribed to him by *Mr. Pinkerton*, who makes his author say, that the Eridanus was the Po, because *Mr. Pinkerton* did not know there doth a river called Rhodaune, called by the Greeks Eridanus, flow into the Vistula, which every one knows empties itself into the Baltic.

(*c*)When a question of damages is to be determined by twelve Anglo-Irish on their oaths, it is usual for one of these men to name a high sum, and another a low sum, the mean between which, is the award.

(*d*) In the 9th chapter of *Herodotus's* Terpsicore, he says, "what lies beyond the Ister is a vast and endless space, the whole of this, as far as I am able to learn, is inhabited by the Sigynæ, who in dress resemble the Medes; the confines of this people extend to the Eneti on the Adriatic, they call themselves a colony of the Medes; how this could be, I am not able to determine."

On this passage of *Herodotus*, I beg leave to observe, that I have always conceived from such detached fragments of antiquity, as have fallen in my way, that the people called Sarmatæ, and Sauromatæ, &c., were Assyrian Medes, who from the Scythians obtained the appellation of Saormedig, that is, "Free Medes," of whom we know there were many bodies called Jaziges, or horse auxiliaries, in the service of the Scythians, who had granted to them tracts of land in divers places. These Sigynæ, I conceive to be of the same nation, and in the service of the Scythians as auxiliaries but not horse, as the term imports; and as will be explained fully when I come to speak of the language of the Scythians; in the mean time, I beg you will have in your thoughts this information of *Herodotus*, respecting the origin of this tribe Sigynæ, wherefrom you may perhaps be of opinion that it is proof of the origin of the Saormatæ.

(*e*) The demonstration of this fact, so essential to the knowledge of history, doth not militate in the slightest degree against the passage of

Genesis, which declares, that "by the posterity of Japheth the isles of the Gentiles were colonized," it is the absurd schemes of the priesthood, and the servitors of a hierarchy which it overthrows.

The isles of the Gentiles, whither *Javan* led the colony of Og-eag-eis, is pointed out by the land of Javan, as are the islands of the Archipelago, by the isles of Elisha, the emigrations to which may have been known to *Moses*, at all events were perfectly known in the time of *Ezra*, but when men endeavour to shew that the Hebrews in the age of *Moses* were acquainted with countries north of Caucasus, and apply the words of Genesis to the Cimmerians, their excessive zeal hurries them on to an attempt to prove too much, and thus defeats their pious intentions. Hath it not already been shewn that *Ezekiel*, who wrote about 600 years before *Christ*, fancied that *Ogus Khan* came from Armenia.

(*f*) *Pinkerton.*

(*g*) As I have noticed this gentleman, I take this opportunity of offering my thanks, for the great pains he hath taken to instruct mankind, myself of course, yet I cannot refrain from noticing, that he has indulged his fancy too much, in speaking most confidently on subjects, whereon he has in the same breath acknowledged total ignorance, the Irish language for example, without a knowledge of which, I defy any man to treat correctly of the Scythian tribes, by whom a great proportion of Europe hath been colonized; besides I must observe, that in my judgment, he has on many occasions mistaken his authorities, as instances of which,

In his *second grand argument*, "the Germans were Scythæ, from ancient authorities," he quotes *Herodotus* thus: "*Herodotus* thought that the Danube rose near a town of the Celts, called Pyrrhene, not far from the pillar of Hercules, that is the Pyrrenees of Spain."

I confess, I was amazed at this surprizing instance of the ignorance of *Herodotus*, nor was my astonishment less, when on referring to the author, I found in the 33rd chapter of Euterpe, the passage which must be meant, for the one above quoted, and which, according to my knowledge, runs thus, "The river Ister taking its rise at the city Pyrrhene amongst the Celtæ, flows through the center of Europe: these Celtæ are found beyond the pillar of *Hercules*, and border on the Cynesians, the most distant of all the people who dwell in the western parts of Europe."

Again "*Herodotus* also tells us, that the Eridanus or Po, ran into the northern ocean, in present Persia," where the amber always was, and is now alone found; "an idea" says *Pinkerton*, "which apparently rose from this, that the amber was brought from Prussia, overland to the mouth of the Po, there to be shipped for Greece." On looking over the 115th chapter of Thalia, I find the following, "I by no means believe that the barbarians gave the name of Eridanus, to a river which empties itself into the northern sea, whence it is said our amber comes, the name Eridanus is

certainly not barbarous, it is of Greek derivation, and introduced, as I conceive, by the poets."

Surely the quotations are nothing like the original.

In the first, *Herodotus* doth not say that Pyrrhene was not far from the pillar of Hercules, nor does he affirm what *Pinkerton* has put on his pen, that Pyrrhene was the Pyrenees in Spain; the words of *Herodotus* are plain enough: that the Ister rises near a town called Pyrrhene, amongst the Celts, a people who also inhabited the neighbourhood of the pillars of *Hercules*.

And in the last *Herodotus* is altogether mistaken by *Pinkerton*, who fancied that the Eridanus spoken of by him, was the Po, whereas it was a river called Rho-daune, which flows into the Vistula, near Dantzig, on the shores of which amber is yet got, and *Herodotus* was perfectly right in attributing the name of E-ridan-us, to the Greek poets, which was a mutation from the true name of Ro-daun, which is not the Po. I could give very many instances of half quotations, and misconceptions, whereon very much depends, but when the vast quantity of authorities quoted by this gentleman is considered, the wonder is, that mistakes have not been more frequent.

Of the Scythian Sidonians in Spain.

PART VII.

HAVING attended the Og-eag-eis in the central, and the Goths in the northern course of the Scythian migrations, I come now to speak of those tribes of the same race, who colonized the great south-western Peninsula of Europe; of whom the first adventurers were from Sidon in Phœnicia, a fact though admitted by all, yet are the conjectures many and various, as to the date of their arrival on this land, that most generally received being, that the country was not known to them till about 1000 years before Christ; and what is not a little singular, this opinion is held by men who refer the age of *Sesostris* to 1480; on which I will observe, that placing the most perfect reliance on the fidelity of the chronicles of Gaelag, bye and bye to be perused by you, I will assert without apprehension of deceiving, that this country was discovered and colonized in various maritime parts, more than 1500 years before the christian era, by *Phœnicians*, by whom it was called Eisfeine, Hispania of the Romans, of which the nations of Alg-er-be, Buasce and Gaelag, formed no part.

Doth the very ancient history of this quarter lie in obscurity, the fact is attributable to the policy of the Phœnicians, who guarded all their foreign acquisitions with secrecy the most profound. Being Phœnicians, they were Scythians, therefore I feel myself warranted to say, that Spain was under the controul of the Scythian race of Phœnicia, as marked on the chart, and shall proceed to point out the other tribes of that race, who colonized other portions of this Peninsula.

NOTE TO PART VII.

Though the records of antiquity which prove the celebrity of the Phœnicians in very remote times, in the science of navigation, are too nu-

merous to be recounted, and too well authenticated to admit of doubt, yet I will here notice that when *Solomon* had ships builded to carry on a trade from Eloth on the Arabian gulph, and from Gezer on the Mediterranean, he had not only the ships built, but manned also by Phœnicians, more than a thousand years before the christian era.

We learn also from *Josephus*, that at a very early time, the Phœnicians became known by means of trading and navigation to the Greeks, and that it was through them the Egyptians became acquainted with the Greeks, as did all those people whence the Phœnicians in long voyages over the seas, carried wares to the Grecians.

Every one must be sensible that a people would for a long season be practised in moving on the seas, before they ventured to make long voyages, and consequently, if the Phœnicians were so expert in naval affairs, more than a thousand years before Christ, according to the chronicles of the Hebrews; doth not the fact corroborate the account of the chronicles of the Iberian Scythians in Spain, that assert the Phœnicians had settled colonies on the coasts of the Mediterranean, and had passed into the great ocean, 500 years before the age of *Solomon*? nor doth the total ignorance of the ancients on this head, invalidate this testimony in the least, seeing that it was the policy of the Phœnicians to guard the secret, and that they did succeed, is proved by that very ignorance, which is apparent in all the writings of the Greeks, and is confirmed by the following passage in *Josephus* against *Apion*, "Nay, those that were reckoned the most exact historians amongst the Greeks, (*Ephorus* for one,) were so ignorant of the Gauls and Spaniards, that he supposed the Spaniards, who inhabit so great a part of the western regions of the earth, to be no more than *one city*." But though the Greeks were unacquainted with the Scythian colonies in Spain, not so the Egyptians, who in the time of *Sesoost-ris* invaded Spain, which he found full of a pastoral people, which the Scythians were, and governed by shepherd kings, after the manner of their race, which the name of Caore-aon in the Phœnician, or Geryon, in the Grecian dialect of the Scythian tongue denotes.

Of the Ib-er-ian Scythians in Spain.

PART VIII.

HAVING demonstrated, with proof derived from various sources of antiquity,

That Parental Scythia was north and east of the Caspian sea, from whence the Scythians poured southward, and occupied all the lands from the Ind (the tribes on the western bank of which were called Indo-Scythæ,) to the Mediterranean; their northern and southern limits being, as noted on the chart:

That the Scythians having held all the western parts of Asia, for many centuries, a stranger people from the east, called Assyrians, invaded Messipotamia, the seat of the Scythian government, what time *Noe* was their supreme chief, his tents standing on the plains of Shinar by Euphrates:

Having identified this invasion of the Assyrians, with the universal deluge of the Hebrews, and the flight of *Noe* and his followers, the Noe-maid-eis to Ardmenia, with the Hebrew dispersion of mankind in the days of *Peleg*:

Having traced *Noe* to Ardmenia, and noticed the reign of him, and his son *Japheth*, in that quarter of the Scythian empire:

Having stated that *Japheth* was succeeded by his youngest son *Og*, who was a mighty conqueror, and established his dominion over all the regions from Meshech to Caucasus, and between the Caspian and the Euxine seas, from him called Mag-Og, which, before the arrival of *Noe*, and till the time of *Og*, were rather nominally, than actually subject to the supreme Scythian chief:

Having attended the march of the colony of the Og-eag-eis, led by *Javan* from Ardmenia, to the isles of the Gentiles, from the western shores of the Euxine to the land of the

Japydes, and as far south as the north of Attica, near unto the entrance into Peloponnesus, to the district of Eleusis:

Having shewn that every tribe that entered Ellas, Pelasgia, and Achaia, save the few Egyptians led by *Danaus*, the brother of *Sesostris*, seated at Argos, were of Scythian origin:

And that the colonies conducted by *Onotrius*, and *Evander*, from Greece, by *Saturn* from Crete, *Æneas* from Phrygia to Italy, of Lydians to Etruria, and Phocians to Massilia, were of Scythian extraction:

Having accompanied another tribe of Scythians from Ardmenia in 1950, to the north of Caucasus, who assumed the specific denomination of Goth, of which family, a tribe of Getæ, called Daci, moved south to the Ister, west to the waters of Theyss, or Tobiscus:

And having in the preceding part, noticed the emigration of multitudes of Phœnician Scythians to Spain, and affirmed that they had discovered that country, and become influential therein, as far north as the Duor, and east as the Ib-er, 1500 years before *Christ:*

I now come to speak of tribes from Iberia, beneath Caucasus, who emigrated to Spain; and though you will hear the tale from *Eolus*, delivered in a style much more interesting than mine, I have thought fit to say so much here, as will connect the narrative, to the more perfect elucidation of their story.

It hath been said that *Og* was a conqueror, and brought the lands from Meshech south, to Caucasus north, and Colg, Ib-er, and Ailb-binn, the Colch-is, Ib-er-ia, Alb-ania of the Romans, under his immediate controul; in fact, established the seat of the Scythian government in Ardmenia, which, and the adjacent countries, he ruled more directly, which from him were called Mag-Og.

It now remains to tell, that *Og* died in 2145, from which time *Eolus* hath not delivered any account to our present purpose, till 1950, when *Glas* was placed by *Dorca*, his brother, (supreme chief of Mag-Og) over *Tubal*, on which occasion the name of Ib-er was given to that land, the era of the sepa-

ration of the Gaal of Iber from the stock of Noe-maid-eis, of Ardmenia.

Glas retained the government of Ib-er and Ailb-binn, of which countries little mention is made till 1650, when a colony emigrated from Ib-er to Afric, from whom a detachment under the conduct of a chief called *Gaoi-at-eolac*, moved to the country since called Spain, in the south western quarter of which, between the ocean, the rivers Taoi and Anas, they established themselves, calling their land Alg-er-be, from whom a colony separated, and steering along the shore of the Mediterranean, entered into the land on the waters of Ib-er, and seated themselves between that river, the Pyrenees, the ocean, and the Mediterranean, calling their land Buas-ce.

We are also informed by *Eolus*, that in the year corresponding with 1491 before *Christ*, another colony, of which two brothers, to whom the names of *Calma* and *Ro-n-ard* are given, were the chiefs, emigrated from Ib-er, by the way of Sidon, and the Mediterranean, to the western quarter of the country now called Portugal, whereinto they entered by the water of Duor, between which river, the Iber, and the ocean, they established themselves, calling their land Gael-ag.

Here having abided for the circuit of 250 years, a multitude led by *Eocaid*, brother of *Ceannard*, chief of Gael-ag, took their departure from this land, and passed to the other side of the Pyrenees, between which mountains, the ocean, the Garonne, and the Rhone, they dwelled, calling their land Eocaid-tan.

From whence a Gaal moved eastward, amongst the mountains, who assumed the name of Gaal-dun-seis.

These five tribes of Alg-er-be, Buas-ce, Eocaid-tan, the Gaal-dun-seis, and the Gaal of Sciot in Gael-ag, I am authorized to say, were Scythian Iberians, of the same race as the Mag-sagiotig, the Persians, Hebrews, Phœnicians, Ardmenians, Grecians, Romans, and the tribes of Dunmianac, Silures, and Brigantes in Britain, a fact that shall be distinctly and most satisfactorily demonstrated, by similarity of manners, customs, institutions, laws, religion, and, above all, by identity of lan-

guage; of which tribe or Gaal of Sciot of Iber, the chronicles now presented to you, are the history, compiled from traditions from the earliest point of time noted, to 1370, and from that period, from actual knowledge, by every Ard-Olam, or chief teacher of the nation, whose special provence it was, to record all facts considered worthy of memorial, to the year before *Christ* 1006, when the chief, princes, nobles, olam, and a multitude of the Gaal, took their departure from Breo-cceann, in Gaal-ag, and emigrated to Eri, as shall be manifested by proofs direct and absolute.

Of the Scythian Tribes in the Isle of Britain.

PART IX.

IT is distinctly recorded in the chronicles of Gael-ag, That in the 8th year of *Ardfear*, chief of the Gaal of Sciot of Iber, corresponding with the year 1037 before *Christ*, multitudes from Phœnicia passed by Breo-cceann, (the general name of all the head lands of Galicia looking over the ocean) and steered northward to a strange land they had discovered, the bowels of which they commenced to explore, and from whence they carried off store of riches, hidden aforetime in the caverns of the earth; that shortly afterwards the Phœnicians, and the Gaal of Sciot of Iber in Gaal-ag, and the Gaal of Iber within Buas-ce, entered into a covenant, in consequence whereof many of the two last mentioned tribes went with the former to the strange land, where they wrought in the mines thereof.

These are the first exotic people who are known to have entered this island, whither they continued to emigrate from Phœnicia and Spain, till Dun-mianac, the present Cornwall and Devon, being either full, or the humour seized these unsteady tribes to change their place, a colony passed to the north of Severne, where, in process of time, they confirmed their power, in the present Monmouth, Glamorgan, Hereford, Brecon, and Radnor, calling themselves Silures.

In some time after which, another colony took their departure from Dun-mianaç, and steering their course by sea northward, came to land from the water of Mersey, and established their dominion in the present Lancaster, York, Durham, Westmorland, and Cumberland, calling themselves Breo-ccean-teis, the Brigantes of the Romans.

These tribes I take upon me to aver, were of Scythian origin, the first of whom discovered the southern part of this island, which they called Breo-tan, the trade of which they

engrossed, the two last of whom were employed by the Phœnicians to work in the mines, and as they encreased, moved to the lands above described, where they assumed the specific denominations before mentioned.

These facts shall be demonstrated with ample proof, as well as that they were the brethren of the *Gaal of Sciot, of Iber*, in Gaelag, and of the *Gaal of Iber* within Buas-ce and Alger-ba, and that they commenced their emigration from the same spot about 1035 before *Christ*, from whence the *Gaal of Sciot* took their departure for Eri, in the year 1006 before the christian era.

Having now traced all the tribes of the Scythian race of mankind, who colonized various countries of Europe, from which you are to understand that, of those who occupied from the western shores of Euxine, to the Ister north, to Panonia and Illurike, and to the extremity of Greece, the Og-eag-eis, of whom the Ellenes were a subdenomination, emanated from Ardmenia, a tribe of the Noemaideis; and that the Pelasgoi and Akaioi emigrated from the land of Canaan as before mentioned.

That of the tribes who colonized Italy, those conducted by *Œnotrus* and *Evander* from Greece, those led by *Saturn* from Crete, those led by *Æneas* from Phrygia, those from *Lydia* to Etruria, and those from *Phocis* to Massilia, were all of the Scythian race.

This was the middle highly cultivated course of the migrations of the Scythians westward, after the dismemberment of their ancient empire.

You are to understand that the colony which moved from Mag-Og, to the north of Caucasus, and seated themselves between the Rha and Tanais, and assumed the name of Goth, were the parents of the Getæ and Daci, which last was a subdenomination of the first, applied to their southern position, who advanced westward as far as the waters of Theyss, or Tobisous, beyond which were the Og-eag-eis of Panœmia.

This was the northern and uncivilized track of the Scythian march.

You are to understand that Spain, as far north as the Duor, and east as the Ib-er, was colonized by the Scythian race of Phœnicia.

That Alg-er-be, Buas-ce, and Gaelag, were colonized by Scythian tribes from Ib-eria in Mag-Og.

That Eocaid-tan, between the Pyrenees, the Ocean, the Garonne, and the Rhone, was colonized by Iberians from Gaelag.

And finally, that the Gall-dunseis were a colony from Eocaid-tan.

This was the southern lettered (*a*) course of the Scythian invaders.

And that these are facts, shall be more distinctly proved by the testimony of the manners, customs, institutions, and language of these various tribes.

NOTE TO PART IX.

(*a*) When I say *lettered*, I must be understood to apply the term to the Iberians of Gaelag, the only one of these tribes who had communication directly with Phœnicia.

Of all the Nations of Europe, antecedently to the invasions of the Scythians.

PART X.

THE Scythian migrations from Ardmenia, Asia Minor, and the land of Canaan, in their northern, central, and southern course, being heretofore accurately marked, I now purpose to recapitulate, in a summary manner, the Aborigines of Europe, and the lands that remained to them at the commencement of the christian era, the period whereto this Demonstration is confined; a duty rendered necessary by the extreme laxity, want of accurate information, and practice of generalizing of the Ancients, and the ignorance of some, and dishonesty of others of the Moderns, who, in order to make every consideration bend to their misconception, or perverse interpretations of the writings of the Hebrews, have swept from off the face of the earth, the whole human race, save eight persons, at the date of 2246 years before Christ, whereby they are driven to the consequent necessity of denying the existence of any people, but those who derive their origin from these eight sole survivors, saved from a flood of waters; between which fancies, and the many wild and visionary schemes founded thereon, and the facts heretofore and hereafter to be stated, you will exercise your own judgment, dispassionately, I am to hope.

And first of the Aborigines, from the waters of Tanais to the German Ocean, between the extreme north, and the rivers Ister and Rhine.

SECTION I.

We are informed by those ancients who have been so good as to impart all they knew of our present subject, that the people who dwelled on the lands westward of the Tanais, at the

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time of the invasion of the Scythian Goths, were called Cimmerii, and also Celtæ; which latter appellation, though it ceased to be applied *generally* to the people within our present limits, we have proof direct, that the name had in the first instance prevailed, in the facts, that the Scythians east of the Tanais had been called Celto-Scythæ, previously to the name of Ostro-Goths; and that the people on the shores of Palus Mæotis did continue for a long time to be called Celtæ; and as the name of Cimmerii endured, by that I will call all the nations from the Tanais to the pouring forth of the waters of Cronus into the Baltic, southward and westward, as marked on the chart; whilst north of the Cronus, the Aborigines were known by the names of Fenni, Heruli, Lapones, and Scandinavii, of whom, not being called on at present to speak, I shall confine my very few remarks to the Cimmerii.

Should it be thought incredible, that one general name was applied to all the nations of this immense tract, I answer, that abundance of evidence is to be found in the concurrent testimony of antiquity, avouching the fact. The historian travels strayingly out of his right road, if he presumes to enter into argument, his sole province being, according to my judgment, to speak truth, and the truth is, that the first invaders did give the name of Cimmerii to the people on the western shore of the Tanais, in consequence of the climate and state of the country, in ignorance of the vernacular name; and as the Goths advanced, they continued to call the natives by the same name, changing that of their country, which they seized on, to Getia or Dacia, after themselves; and that this practice of calling divers distinct regions from that nearest to those by whom the name was applied, prevailed in this quarter in comparatively modern times, we have the authority of *Strahlenburg* and *Hiærner*, the former of whom, in the 39th section of the 3d chapter of his introduction, says,

" Therefore, *Thomas Hiærner*, in his manuscript history of Esthonia, Livonia, and Lithlandia, judges right, why so many nations and countries had quite other names amongst their neighbours, than what was usually known amongst them-

selves; viz, that it arose from the provinces to which they were nearest adjoined, and with which they became first acquainted; thus the Finlanders call all Esthonia, *Wirimah*, because Wirrland lies the nearest to Spain; for the same reason they call all Germany, from *Saxony*; and all Sweden, according to the province of *Roslagen*; the Romans in the same manner called all Denmark, Sweden, and Norway, partly from Schonen, *Scandia*, and partly from Tulemark, a district of Norway, *Tulen*; to this we may add the French, to this day called the Germans, *Allemands*, from the name of one particular nation called Allmanni."

In like manner did the name of Cimmerii, imposed by the Asiatic invaders, adhere to the nations westward of the Cronus, and of Dacia, between the Baltic and the rivers Ister and Rhine, to the German ocean, which word Cimmerii suffered the slight mutation of Cimbri, (when, I cannot point out,) by both which names they were called, till in the space of time between that of *Marius* and *Tacitus*, they came on better information to be called Germanni, and to be distinguished by their own national specific denominations.

And here I will close this section with the averment, that the Vennians, Herulians, Lapones, and Scandinavians, were the aborigines of all the lands as noted on the chart, which they continued to inhabit.

And that the Cimmerii were the aborigines of all the countries from the Tanais, to the German ocean, of which to the Cronus and the Theyss or Tobiscus, they were dispossessed by the Sarmatæ and Scythians, and that from thence to the German ocean, between the Baltic north, and the Ister and Rhine south, they did continue to possess and rule, as Cimmerii, Cimbri or Germanni.

And that they were neither descended from *Gomer*, nor from *Og*, but produced from the elements of their own proper soil and climate, as old as the hills and waters of their lands.

SECTION II.

Of the Aborigines of all the lands, from the Euxine, to the Rhætian Alps, between the Ister and the Thracian Bosphorus, Hellespont, to the extremity of Greece.

These people are designated by the general name of Gentiles, their country by that of the isles, which conveys no farther information, than that they were of another race of mankind from the Scythians. Though I have no testimony direct and positive to produce, loth as I am to run the hazard of leading you astray, by circumstantial evidence, I cannot forbear from the mention of some few passages to be found scattered here and there, through the writings of men of ancient days, all tending to shew who the original inhabitants of these tracts were, and where found in latter days; and these incidental notices are entitled in my opinion, to much consideration from the facts of the accordance of antiquity therein, and of their being incidental, therefore exempt from all suspicion of scheme to mislead the judgment for the establishment of some cherished theory, at the expense of truth; none of the tribes of the Scythian race claiming kindred with those people whom I consider aborigines of these regions.

If your mind hath conceived the idea that an invading people destroy those, on whose lands they intrude, pray disencumber your understanding as quickly as possible, of an embryo so monstrous. When the Scythian Og-eag-eis invaded the lands of the Gentiles, the latter, not able to resist, receded to the parts calculated from their situation to afford protection, and in a contrary direction from the point of aggression, there being abundance of space, the Gentiles would fall back from one strong position to another, which were numerous in the country of which I speak.

What portion, if any, of the aborigines mingled with their invaders, I know not, nor at what era the Scythians reached the Rhætian Alps; but of this we are informed, that in that quarter, Cimmerii, aborigines north of the Ister, Celtæ, abo-

rigines south of that river, and emigrant Scythians who had advanced so far westward, did become incorporate, in consequence whereof the land whereon they dwelt together, was called Japydia, a term denoting that fact; so far we have proof that the aborigines at the western extremity of the lands invaded by the Scythian Og-eag-eis, had the name of Celtæ, the same whereby the Scythian Goths first called the people on the western bank of the Tanais; for you are to note, that the Cimmerii on Japydia, had transgressed their original limits, and were invaders of the Celtæ here, as well as the Scythians.

Taking our departure from the west, and turning our steps southward, the earliest intimation of the progress of the Og-eag-eis in that direction, is the invasion of Bœotia, from whence, as before shewn, they continued in the same course as far as Eleusis, north of Attica, and as Dyme within Peloponnesus, when the Pelasgoi arrived in that quarter; and now for the proofs of who the aborigines were.

In the commencement of his first book, *Thucydides* says, "The richest tracts of country (speaking of Greece) were always more particularly liable to frequent change of inhabitants, such as that which is now called Thessaly, Bœotia, and Peloponnesus mostly, save *Arcadia*."

Again, he says, "Most of the Helots were descendants of the *ancient* Messenians."

We are told by the same author, that during the Peloponnesian war, Sparta was visited with a desolating earthquake, whereupon the Helots rose, fell on the surviving Spartans, and seized on Ithome.

And in his 4th book he relates the circumstance of the inhuman massacre of two thousand of the Helots by the Spartans.

In Arcadia, Laconia and Messenia, there were places called Helos; the history of Greece is full of instances of the miserable state of servitude to which the Helots were reduced.

We learn from Herodotus in the 162d chapter of his Polymnia, that,

"The Athenians boasted of being the most ancient people of Greece, but the *Arcadians* resisted their pretensions."

To which let me add, that *Eustatius*, on *Dion* 414, says, "*Arcadia* was formerly called Gigantis;" and that we are distinctly informed by *Herodotus*, in the 73d chapter of Polymnia, that,

The Peloponnesus was inhabited in his time by seven different nations, two of these the *Arcadians* and *Cynurians are natives of the country, and have never changed their place of residence*, which I conceive to be conclusive as to the aboriginality of these people.

Not to heap authority upon authority, I beg leave to call your attention to the position of the people called Helotes, to bear in mind the name of the lands whereon they were found by the Scythian Pelasgoi; the vile uses to which they were subjected; the inhumanity with which they were treated; to all which shall be added, the testimony of the Scythian language, which, if I do not greatly err, will amount to demonstration, that the people called by the Pelasgoi, by the name of Helotes, found in Arcadia, and the southern extremity of the land, were the aborigines, either driven thither by the Og-eag-eis, on their inundation of Bœotia, and the northern part of Peloponnesus, or resident on their original lands from the beginning—Gentiles of a different genus of mankind from the Scythians, not descended from Noah, nor any of his race.

SECTION III.

Of the Aborigines of all the countries from the lands of the Japydes, the eastern extremity of Italy and Sicily, to the ocean between the Mediterranean and Pyrenees south, and the Ister and Rhine north.

Of the Scythian origin of all the invaders of these countries I have spoken heretofore; it remains now to shew who the aborigines were. Those of Sicily, we are informed, were called Sicani; those of the eastern parts of Italy, we are told, had the name of Umbri; all the other people within our limits bore the general name of Celtæ, confined half a century be-

fore the Christian era to one third of the country now called France, lying between the Garronne and the Seine, the Cimmerian Germannic Belgæ having encroached on the Celtæ between the Rhine and Seine, and in other smaller districts, towards Italy; and the Iberian Scythians having wrested from them the lands of Aquitania, and of the Waldenses; the Scythian Phocians having obtruded themselves into Massilia; and the Scythian Romans having subjected the whole race of the original Celtæ within our limits, the great body of whom were confined to the middle third of Gaul, called Celtica, and Airmorica, this day Britany, in France.

And that they were the aboriginal people of the countries now under consideration, and distinct from the Cimmerii, though both were Europeans, whose forefathers did not emigrate from any other quarter of this earth, shall receive farther and conclusive proof when I come to deliver the evidence of language.

SECTION IV.

Of the Aborigines of the Peninsula of Europe.

On this part of our subject a very few words will suffice. All the aborigines of this quarter of Europe were called by the general name of Celtæ; and we find, from the 33rd chapter of the Euterpe of Herodotus, that a people to whom he hath given the name of Cynesyans, bordered on the Celtæ, near the Pillars of Hercules; these aborigines, let them have been called as they will, we find gathered themselves together in the highlands, not far from the centre of present Spain, on whom bordered the Iberians of Biscay and Galicia, who, from that circumstance, obtained the appellation of Celt-Iberi, as the Scythian tribes on the Indus had the name of Indo-Scythæ, and those on the confines of Europe and Asia had the name of Celto-Scythæ, of which I shall have occasion to remark farther, for the purpose of removing an error very prevalent as to these Celt-Iberian tribes.

SECTION V.

As to the aborigines of the Isle of Britain, they were called by the general name of Celtæ.

Of the Manners, Customs, Original Institutions, and Religion, of the Scythian race.

PART XI.

I PURPOSE now to treat of the manners, customs, and original institutions of the *Scythians*, thereby to shew the relation of their various tribes, and their diversity from all other people.

Every one must be aware, generally speaking, this is not an unerring criterion of origin, a resemblance being found to prevail, in many particulars, amongst nations no way allied, in the same stages of society, and living under the like climate; but all the Scythians had so strong a resemblance to each other, and were so different from all other people, in this similitude and dissimilitude they are easily recognized, accurately identified, and clearly distinguished in the remotest times, and down to the latest periods of the preservation of their primitive establishments, striking features of their race.

Those who have not duly considered, may think it waste of time to look deeply into this subject; yet on recollecting the very high antiquity of these people, the celebrated countries they have colonized and ruled, above all, that on their institutions were founded the laws of Greece and Rome in the days of their renown, the times of their glory, I should hope you will be of opinion, an omission to throw any light that may serve to illustrate this interesting inquiry, would be an unpardonable instance of neglect and idleness.

Though I shall not give occasion to be considered wild and visionary, by entering into calculations of quantities and qualities, solidities and superficies, and draw conclusions therefrom of modes whereby, times when, this globe was produced, as many vain theorists have done; yet will I declare my opinion, that this planet always existing became a member of this solar

system, in consequence of its emerging from a denser matter in which it had been enveloped; and thus visible, its surface breathed on by the air, illuminated and vivified by the rays of light and heat, became capable of yielding its manifold productions, from which cause, according to my judgment, or my imagination, should you think the term more apt, have arisen the various distinct genera of the human race, and of all other animals and things; the consideration of which hath directed my mind to the conclusion, that the operations of nature are various, suited to the soils and climates; by reason whereof it is observable, at no time, however remote, hath any country been invaded by strangers, that inhabitants have not been found thereon, who had no tradition of the removal of their forefathers from any other place, Aborigines, a race produced by the elements of that their climate of the earth. Nor can I conceive how this idea derogates from the power and majesty of a first cause, save in the estimation of such as can discern a more surprising effort of wondrous acquirements in an artist, who, after the manner of man, forms day by day, a piece of curious mechanism; than in the incomprehensible attributes of an Almighty power, at whose word myriads of worlds start into existence, parts of a system that baffles the penetration of the limited senses of vain presumptuous man. (*a*)

This is idle speculation, there being no voucher for my words, nor yet for the contrary opinions of other men, no arbiter to be resorted to, no demonstration attainable; having no anxiety for the respect in which my ideas on this subject may be held, I shall content myself with the observation, that let this globe have been produced how it may, it hath not appertained to its present system very many ages antecedently to received notions, my judgment being founded on the paucity of the human race in the most populous regions, and the meagre state of arts and science, at a time not very remote, historically ascertained.

What though some parts of the subject, merely theoretic, are impertinent to our present purpose, or indeed to any purpose, the contemplation of other branches thereof leads to a

result on which reason can repose with satisfaction, by instructing the mind to account for the variety of the productions of nature, found in the different climates of the earth; varieties radical, intrinsic, from which have sprung the diversity of manners, customs, and institutions, a diversity so great, and strongly marked from the first moment of traditionary tale, to the warrant of historic record, as to denote diversity of the origin in the people amongst whom they were in use; for the illustration whereof, I shall first have recourse to the writings of the Hebrews, which, though in the gross seemingly opposed to the testimony of all other ancient people, will be found in detail either in agreement with them, or to confute themselves; as *Prideaux* says, "although the Jewish writers are very wretched historians, and often give us gross fables instead of true narratives; yet whenever they do so, there is either something internal in the matter related, or else external to it from other evidences, that convict them of the falsity." And he adds, "but when there is nothing of this, the testimony of the historian is to stand good in that which he relates of the affairs of his own country and people;" with which latter sentiment I cannot accord without the qualification, that the truth interfered not with these pious frauds, in the propagation and establishment of which, they were in the continual practice, or that the written record was not too far removed from the ora tradition. Fortunately, on the present occasion, we may confide in their relation of the affairs of their own country and people, as far as concerns our immediate object. (*b*)

The grand features of the Scythian race as to manners, customs, and institutions, were

Community of lands.

Tribal divisions.

Government by elected chiefs.

Arms.

Congregating in public assemblies.

Dwelling in tents.

The adoration of the sun personified by the name of Baal, Cemas, and divers other appellations.

And the worship of fire, the present emblem of the divinity by various names, as Moloc, Dagon, &c.

Of the many regions of the earth altogether unknown to writers of ancient days, Tatars, Chinese, Hindoos, the nations of Africa save Egypt, and the western hemisphere, it would be bootless to speak, I shall therefore confine myself to the Assyrians on the one hand, and the Egytians on the other, the people in the immediate neighbourhood of the Scythians, and to aborigines of Europe with whom I shall contrast them, and point out instances of difference, so marked and determined as leave no room for doubt of difference of origin, so fixed and strong as not to have grown out of separation from a parent stock, in an accumulation of ages, ten-fold greater than the time wherein the change must have been wrought.

If you turn to Genesis, and read the nine first chapters, and the first nine verses of the tenth chapter, such as the medley is, you will not find mention of an house, or durable habitation, or the slightest allusion to any thing of the kind, the city of Cain's building excepted, called Enoch, of which though the bible translators have made a city, means nothing more than a congregation; nor is even *Noah* at a much later period described but living in a tent: But when the stranger eastern people, called Assyrians, made their first appearance on the land of the Scythians, we are for the first time told of real cities and walls for fortifications, and a citadel constructed of permanent materials, with surprising art in the science of architecture, Babel, Erech, Accad, and Calneh in the land of Shinar, the ancient seat of the Scythians, whereon theretofore had stood the tents of *Noah*, the supreme chief of the Scythian nations; then you hear of the Assyrians going up from Shinar and building Nin-eveh, and the city Rehoboth, and Calah. From the moment of the appearance of the Assyrians in Messipotamia, we first hear of manners, and customs, and institutions, the very reverse of those of the Scythians. the building of cities being proof of personal appropriation of the soil, the administration of government being in the hands of hereditary chiefs, whilst in religion, a total difference existed between the two people,

as we are fully informed by the account of *Abraham's* migration from Ur of Chaldea, to the land of Canaan, which was undertaken by the inspiration of his GOD, solely for religion sake, the Scythian religion having become corrupted in Chaldea by the influence of the Assyrian; and whilst it is clear that such a corruption had taken place there from that cause, it is equally clear that it was still pure in the land of Canaan, whither he was directed by his God to remove, a fact confirmed by his interview with *Melchizedec*, king of Salem, and also the priest of the most high GOD, the GOD of *Abram*, recognized by him as such, and presented with an offering, portion of a spoil.

And afterwards it came to pass that *Abram* went down to Gerar, and a covenant was made between him and *Ab-e-melech*, chief of the five Lords of the Philistines, and *Phicol* chief captain of his host; and they speak unto *Abram*, saying, "GOD is with thee in all thou doest, now swear unto us here by GOD."

And it appears that shortly after the arrival of Abram and his nephew *Lot* in Canaan, there being a sore famine in that land, they journeyed to Egypt, from whence they returned to Canaan with so great a store of cattle, that the land was not able to bear them, that they may dwell together, and a contention having arisen between their herdsmen for pasturage, we hear of *Abram* saying to *Lot*,

"Let there be no strife, I pray thee, between me and thee, for we be brethren, *is not the whole land before thee?* separate thyself, I pray thee, from me, if thou wilt take the left hand, then I will go to the right."

And Lot chose him out all the plain of Jordan, and he pitched his *tent* towards Sodom;

And *Abram* removed his *tent*, and came towards Mamre.

And when the LORD appeared unto him in the plain of Mamre, *Abram* sat in the *tent* door.

We hear of him only in the TENT.

We learn from Genesis also, that when *Isaac* the son of *Abram*, made a covenant with the chief Lord of the Philistines,

and with the chief captain of his host, all swore by the same God, and *Isaac* dwelled in the tent, and roved here and there at his will and pleasure, the lands free for his foot, and for his flocks, and herds.

But when *Jacob*, the son of *Isaac*, the son of *Abram*, the son of *Terah*, went in compliance with the desire of his mother, to take a wife from amongst her kindred of Haran of Ellasser, *Laban*, the son of *Bethuel*, the son of *Nahor*, the son of *Terah*, was considered and called an Assyrian, and had embraced the religion of that people, under the government of whom, he and his family had continued to live, for we hear of his accusing *Jacob* of stealing his *Gods*, and of *Rachel's* being an *image worshipper*, and taking her *Assyrian idols* with her, from Ellasser to the land of Canaan; and *Laban* in relating a dream he had of the appearance of the *Lord*, expressly says, "The *God* of *your* father spake unto me."

Moreover, when *Jacob* and *Laban* entered into a covenant, and swore to the observance thereof, *Laban* swore by the *God* of *Nahor*, but *Jacob* swore by the *God* of *Abram*. *Jacob* is represented as a plain man living in the *tent*, and whilst he abided in Hebron, his sons were tending his cattle in Dothan, a distance of more than three score miles.

From which brief summary we arrive at the conclusions, that the Assyrians differed from the Scythians in all those leading features that characterize mankind, the former congregating in immense cities, the latter dwelling in tents, scattered over the territory, the former having personal property in the soil, the latter holding their land in community tribal, if not national, the former having a plurality of Gods, whose images they idolized in sumptuous temples, the latter paying adoration to the sun, moon, and stars, and to fire, the emblem of the divinity, not confined to walls, their worship as free and pure as the element itself; the biography of *Abram*, *Isaac*, and *Jacob*, shews that though men of great consideration, they dwelled in the tent, and though strangers, they traversed the land whithersoever they pleased with their numerous cattle,

that they invoked the same God, professed the same religion as the people amongst whom *Abram* had been commanded to live, in the practice of all those manners and customs, and institutions peculiar to the Scythian race of mankind.

Should it be imagined from the mode of expression used by the bible translators, that the people of Sodom and Gomorrah abandoned the Scythian custom of abiding in tents; it will be found from the text that there is no foundation for the supposition.

Lot, dwelt *in the cities* of the plain, and pitched his *tent* towards Sodom; the Hebrew word rendered city, meaning no more than an encampment, a temporary congregation of a part of a society.

Should the purchase by *Abram* of Machpelah seem to militate against community of lands, one of the most remarkable features of the Scythian institutions, it is to be considered this was a cave, plantation, and enclosure, on which labour had been bestowed, even so, the grant was the act and deed of all the society of the land of Heth, nor was *Hephron* disposed to accept of ought for the property, it was *Abram* who forced the value on him, lest the vault wherein he was about to bury *Sarah*, and designed for his own interment, should be attempted to be wrested from him, or disputed with his posterity at any future time, which the public notoriety of the payment of the price would be the means of preventing, nay, the relation of the transaction proves that the Scythians of Canaan had not advanced to personal possession of any portion of the land; for the correctness of which observation, I beg leave to refer you to the 23d chapter of Genesis, where you will find the story told in the sweet style of ancient simplicity, and Scythian eloquence, pathetic and sublime.

From the same authority we learn, that after a sojourn of two hundred and fifteen years in the land of Canaan, the posterity of *Abram* removed to Egypt, between the people of which country and this tribe of Scythians, there was a total difference of manners, customs, and institutions; when the *Pharaoh* enquired of *Jacob* what was his occupation, *Jacob*

answered, "Thy servants are shepherds, both we and also our fathers," but a shepherd was an abomination to the Egyptians who were corn eaters, subsisted on the fruits of the earth, and paid adoration to beasts, on which the Hebrews fed; so great was the detestation in which they held the Israelites, that they would not eat even bread with them. In Egypt we hear at this time, of an absolute king making and unmaking laws at his sole will and pleasure, of sumptuous palaces, of prisons. chains, bars, bolts and keepers, of personal property in the land, and of their parting with it by individual contract, of the inhabitants dwelling in cities durable, whilst the children of *Israel* are represented abiding apart from the people of Egypt in tents, scattered over the land of Goshen, no personal appropriation of any part of the soil, no permanent dwelling from the time of their entrance into Egypt, till the publication of the edict of the Pharaoh of that day, for erecting houses for the purpose of collecting them together, for the more effectual execution of the inhuman project of destroying all the male infants of their nation. (*c*)

If the difference was great between these two people in manners and customs, it was still greater in religion; that of the Scythians was simple as their state—that of the Egyptians, complicated, and delusive, an hierarchy so long established as to have degenerated into a regular system of magic, legerdemain, enchantments, and divination. In fine, nothing can be more unlike than the Scythians, Assyrians, and Egyptians, as represented in all ages, in every particular that characterizes nations of distinct and diverse origins. Having shewn the dissimilarity between these three different races of mankind, let us now attend the Scythian tribes, and mark their identity by a perfect resemblance. Here ideas present themselves to the reflecting mind, causing deep regret, that man who boasteth of his reason, as though his peculiar endowment, is yet in practice inferior to the little bees, who, if they lay up a deleterious store, it is for want of sweet flowers, and wholesome herbs, from which to extract a nourishing food withal; but man neglecteth, yet despiseth salubrious plants, from which

may be expressed an essence more delicious than the honey, and the honey-comb, and fastens on the grossest weeds, greedily imbibing the pernicious juice thereof, rank poison to the understanding. Is it not to be lamented that the mind of youth is directed to miracles, and mysteries, instructed in the belief of supernatural agency, individual revelation, and inspiration from the actual personal presence of a spirit, whilst the rich mine of antiquity, containing the treasure wisdom, but very superficially covered with the dross and rubbish of deception, by the clumsy hands of scheming knaves, yet, as experience teacheth, hidden deep enough for hypocrisy, alas! and with sufficient art for ignorance, oh, pity! is slighted, and by few explored. Let me lay open one rich vein thereof, and expose it to your ample view, as we attend the steps of the children of Israel on their march from the house of bondage in Egypt, till their establishment in the land of Canaan.

This Scythian nation, known by the name of the Twelve Tribes of Israel, having sojourned in Egypt for the space of two hundred and fifteen years, the latter part of which time being cruelly persecuted, reduced to the condition of Slaves, a grand and glorious conspiracy was promoted by the man *Moses*, for which his name will ever be held in honor and respect, by all who cherish national independence, would resist foreign jurisdiction, and hold despotism in abhorrence. He it was who seeing the time apt for the execution of the noble enterprize, inspired his drooping fellows with courage to shake off the yoke of servitude, whereupon he became their chief, under whose guidance the force he had been the principal means of uniting, was to be directed.

Let your minds eye look upon those twelve tribes of the children of Israel, conducted by their chief *Moses*, marshalled by their elders, marching forth of the land of Egypt, the house of their bondage.

Turn your intellectual ear, and attend to the people calling on their prince and leader to make laws for their government;

Behold this people assembled round Mount Sinai, "that was altogether in a smoke, because the Lord descended upon

it in fire;" and there at the Fire mount, according to the primitive custom of the Scythian race, hear *Moses* potently endued with the spirit of wisdom, promulgating laws for the rejection, or adoption of the whole people.

"And *Moses* came and told the people all the judgments, and all the people answered with one voice—All the words which the LORD hath said, will we do." The consent of the entire society to the laws their legislator had framed, individually expressed.

"And *Moses* took the book of the covenant, and read in the audience of the people;" and they repeated their approbation.

Can a spectacle more grand, more sublime, be conceived by the mind of man—a nation recovering their liberty, become arbiters of their own destiny, masters of their own actions, requiring the man recommended to their special confidence by consummate wisdom, prudence, and glorious achievements, to make regulations for their future conduct, assembling on the mount, hearing the publication of the laws, giving their consent thereto, collectively and individually, and entering into a covenant each with the other, and with all, to abide thereby, each surrendering a portion of his natural liberty, for the general warranty of the enjoyment of the comfort, and security of social life.

This nation of slaves, this fugitive banditti, now become a regulated society, invade the land of the Amorites, east of Jordan, which they win; whereupon a part of the community request of *Moses* to be permitted to abide thereon, upon the covenant of their passing over Jordan, and helping their brethren to conquer the lands westward thereof.

"So, concerning them, *Moses* commanded *Eleazer* the priest, and *Joshua*, the son of *Nun*, and the chief fathers of the tribes of the children of *Israel, to divide amongst these two tribes and a half all that land.*"

So deeply was the memory of their original institutions engraven on their hearts, so entirely were all their acts conformable thereto, that *Moses* presumed not to take the execu-

tion upon himself; nor, though universally, deservedly beloved, and respected, did he contemplate the succession of one of his own family to the seat of the chief, but laid his hand on *Joshua*, the elected of the people.

What was the first act of *Joshua's* administration?

A renewal of the covenant with the whole community, and *Joshua* led the warriors over Jordan, and he discomfitted all the inland nations of Canaan, the territory of which he *divided* by LOT amongst the nine tribes and the half tribe; nor was it from modesty, but in obedience to established custom, that the chief reserved no huge, or any portion for himself; for it was "when they had made an end of dividing the land for inheritance by their coasts, *the children of Israel gave* an inheritance to *Joshua*, the son of *Nun*, amongst them."

"They gave him the city which he asked, even Timnath Serah, on Mount Ephraim."

So rigidly did this Scythian people adhere to original institutions, that every member of the society had his fair and just proportion of the soil, of which he could not be deprived, any more than of the air in which he breathed, with which it was not in his power to part but for a limited time; his humiliated state during the temporary deprivation, being well calculated to make him provident for the times to come.

It hath been clearly shewn that *Abram*, *Isaac*, and *Jacob*, were in the practice of the customs, and professed the religion of the Scythian race. It appears from their own history, that the twelve tribes adhered to all these peculiar customs and institutions, though in a state of subjection to a foreign yoke, corpus quasi mortuum; they were a pastoral people, they had the land in community, they dwelled in tents scattered over the territory, they had their nominal elders, though without power to enforce obedience, their religion the very reverse of the religion of Egypt, as were their manners, all their customs and institutions; such was their condition when they broke forth of Egypt, a congregated mass, arms in their hands, cruelty in their hearts, their minds soured by indignities heaped on them, in a state of long seclusion from the human race, un-

versed in the ways of men, save those of the tyrant and the slave, carrying the hatred they bore task-masters into the bosom of people from whom their progenitors had experienced nought but hospitality and good offices; animated by old prophecies, to the belief of which they were prone, now adapted by the tongue of pious fraud to the ear of ignorance, their hands uplifted against all mankind. In this state *Moses*, whose chief end and scope was, to keep his nation distinct from all the people of whom he had ever known or heard, particularly those amongst whom the Israelites were about to establish themselves, did now make many and great alterations in the ancient religion of his fathers, what these alterations were have been unduly estimated by mankind. It is to be recollected, that Joseph, always of a raving imagination, became, when dwelling amongst the Egyptians, a conjurer; and had a divining cup wherewith he told fortunes, for which the Egyptians ever were, and are at this day, celebrated; and that *Moses* had from infancy been reared in the king of Egypt's house, as the child of the king's daughter, apart from his nation, brought up in the religion, and as is said of the priesthood, of Egypt; from whence, on taking to heart the affliction of his race, he removed to the land of Goshen; when, on seeing an Egyptian slave-driver, an inhuman task-master smite one of his brethren, he slew the Egyptian, and buried him in the sand; and on the next day, "behold two men of the Hebrews strove together, and he said to him that did the wrong, wherefore smitest thou thy fellow?

"And he said, who made thee a prince and judge over us, intendest thou to kill me, as thou killedst the Egyptian."

And *Moses* fled and dwelt in the land of Midian; O ye slaves, bowed down beneath the yoke of foreigners, are ye altogether blind, and so void of understanding, that ye cannot point the moral of this tale. *Moses* saw and felt for the miserable condition of his prostrate brethren, he sought to raise them to the attitude of men, then to unite their force against the oppressor; but the senseless Hebrew, debased and brutalized by servitude, hesitated not to destroy his friend and

benefactor; what, though the virtuous *Moses* was *then* obliged to fly and hide his head, did he not return? did he not succeed in his project of uniting the people, and was not their united force irresistible? Hear this, and bear it well in mind, all ye nations of the earth, that crawl on the surface of the land of your forefathers, deprived of your independance, and your native sovereignty, subject to tyrants, aliens to your blood, your land, and you; *Moses* did succeed, and his name and nation will be celebrated, whilst sun, moon, and stars endure; had he failed, the world had never heard of either *Moses*, nor of Israel, or if remembered, the Egyptians would have been their recorders, loaded him with every foul epithet, false traitor, brutal rebel, ungrateful monster, and concluded his biography with a description of the newly invented tortures, under the infliction of which, his coward spirit took its flight to the infernal regions, the manifold vices and crimes imputed to him, made to serve as just causes for the lacerations, half hangings, and cruelties in every shape and form practised on the people, retained in slavery, forced into a state of barbarism, such actual state the pretext of treating them like brutes.

Oh, Eri, Eri, my beloved, your country is desolate, your cities are burned with fire, your land strangers devour it in your presence, it is desolate, overthrown by strangers.

"This is a people robbed and spoiled, they are all of them snared in holes, they are hid in prison houses, they are for a prey, and none delivereth, for a spoil, will none say, restore?"

"I would have taken out of thy hand the cup of trembling, even the dregs of the cup of fury, that thou should drink no more of it again."

"I would have put it in the hand of them that afflict thee, which have said to thy soul, bow down, that we may go over, that thou shouldest not have laid thy body as the ground, and as the street to them who have gone over."

But the iniquity of thy oppressor is not yet full, long time will not pass till it will overflow.

Reflecting on what I know, feeling what I feel, every friend to regulated liberty, every heart that can sympathize with a

once brave and generous people, now brought low, even to the condition of beasts of burden, ever and anon goaded to resist tyranny, that tyrants may thereby endeavour to palliate their wanton cruelties, will pardon my wandering from east to west, a moiety of the world's space, a moiety of the world's supposed age. I am now far from thee, Eri, the sword of the destroyer between us twain, it is but the gross and heavy particles of which I am composed, that are in absence from my beloved, my heart cleaves to thee, my spirit hovers over thee, it is amongst the children of the land, one day to animate them, to assert the rights of nature, and to call out as with one voice to the inhuman spoiler, restore, restore.

I had been saying when I strayed, that the alteration made by *Moses* in the ancient religions of his nation, was not duly estimated by mankind, that it was to be considered that he had been bred in the king of Egypt's court, where he had imbibed a considerable portion of the Egyptian priestcraft, and had become remarkably expert at the art of magic and conjuration, that he had resided for some time in Midian, and had married the daughter of the priest of that land, he was strongly tinctured with what is termed religion, and was wise enough to know the hold it takes upon the mind; but as the children of Israel must have been somewhat lax in this particular, from their actual condition, their priests wanting the power to render the law of effect, their minds were in a fit temper to receive impressions; yet did the alteration of *Moses* consist more in ceremonies, forms, and organization of an hierarchy, to which the civil power was to be subservient, "A nation of priests unto the Lord," than in essentials; if you examine their own accounts diligently, and not suffer your understanding to be warped nor sophisticated by interpretators, but adhere to the text, from the burning bush, to the commencement of their march from Egypt.

"When the LORD went before the children of Israel by day, in a pillar of a cloud to lead them the way, and by night in a pillar of fire, to give them light to go by day and night.

" He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people."

To their assembling around Mount Sinai, " all in a smoke, for the Lord had descended on it in fire," to the end, through the whole course of their history, you will find that though *Moses* personified the first cause, by the admirable incomprehensible, nondescript term, " I am that I am," the very same by which *Socrates* the Greek Scythian, recognized the great Spirit, the only one by which the tongue of truth, can express the lack of the reason of man, on a subject beyond man's conception. Yet were the children of Israel fire worshippers, though they ceased to pay adoration to the sun, moon, and stars, after the manner of their forefathers. Even in the confusion that reigns through every page of their history, if their writings deserve the name, we find the most scrupulous adherence to the ancient usages af the Scythian race.

Inviolability of landed possessions by tribal occupation.

Arms.

Public assemblies.

Election of their chiefs.

Always present in the censers and the candlesticks, in the tabernacle, and the temple.

Peculiar veneration for the element fire, the symbol of which was, on the very heart of the high priest, represented by Ur-im and Thumim, the perfection of fire and heat.

Till David, the man after the priest's own heart, commenced the work of foreign conquests, by means of which he was enabled to make inroads on the laws and liberties of his country, nominated his successor, and laid the foundation for all the corruption which first crept, then strode with long, and bold, and daring steps, into the state, whose march *Solomon* the wisest of all the children of Israel, yea of the sons of men, what magic in wealth!! accelerated by the introduction of riches, by means of foreign trade and commerce, whereby gold and silver became as plenty as stones in Jerusalem, considered the fountain of comfort and happiness, proved invariably to be a source of misery and care, and thus prepared the way for the

subjugation of his country, to the yoke of one foreign power after another, the most afflicting of all the agonizing states of man, their national career completed by their utter expulsion from their native land, their descendants found in every wealthy country in the universe, granted merely an asylum, a covering for the head, no lands, no arms, no public assemblies, no elected chiefs, in the place of these blessings, the curse of perpetual insecurity, volition without the means of carrying it into effect, punishments inflicted on them, not for idolatry, nor yet for the shedding, by means of corrupt perjured judges, of corrupted, prepared, and perjured juries, the blood of the amiable, mild, and virtuous JESUS, that incorruptible man, who would have effected a reform of the insufferable abuses of the laws of his country, had not wealth, privileges, and art on the one hand, and poverty, exclusion, and ignorance on the other, given the public enemy recognized in foreign despotism, and native subjugation, the victory over him, his country, and the laws. It was not for these transgressions though enormous, (they and such like are but symptomatic of impending dissolution,) that the children of Israel, whose dominion commenced in *David*, and had an end in *Solomon*, have been reduced to their present calamitous condition, it was because they placed themselves in an attitude of resistance and defiance to all mankind, sacrificed their primitive institutions to conquest, foreign commerce, and riches; and having proved themselves merciless tyrants, are unlamented slaves.

As to the ancient laws of the Scythians, the only prohibitory law, was "do not commit murder," for the breach of which the life of the transgressor was to atone, a law repeated two thousand years afterwards by JESUS CHRIST, not less pernicious than which that philanthropist considered the hatred, disunion, and strife, amongst the children of Israel, which never fails to bring down upon a people, the heavy curse of foreign domination.

That long before the time of *Moses*, the injunctions of adhering to truth, and refraining from theft, and the sublime precepts of morality falsely attributed to that legislator, were

taught by the Scythians, will appear from the writing of *Eolus*, *Moses* did but appreciate the punishment to infraction, and make additions easily distinguishable by their matchless absurdity.

The genuine laws of the Scythians were;

Commit no murder.

Steal not.

Utter no falsehood.

Give glory and thanks to Baal the author of light and life.

Honor thy father.

Cherish thy mother.

Protect thy sister.

Let brethren be united.

Be kind and tender to the desolate widow, the fatherless, and the orphan.

Minister to the stranger far from the voice of his kindred.

From the needy and distressed turn not thy face away.

Whilst the universal rule of punishment was retribution.

These are the laws of the Scythians, to which *Jesus* would have respect paid, whilst he is wholly silent of, or indignant at the punctilious observance of the traditions of his nation, concerning the fringe for the petticoats, ointments after the manner of the apothecary, the scape goat and all such, together with the filthy obscenity with which their puerile code is charged, too gross to escape the lips of the chaste decorous *Jesus*, even by the bare mention thereof, though he treats with his accustomed severity and justice, the practice of those hypocrites.

"Who paid tythe of mint, and anise, and cummin, and omitted the weightier matters of the law, judgment, mercy, and faith.

"Blind guides who strain at a gnat, and swallow a camel, who make clean the outside of the platter, but within they are full of extortion and excess.

"Like unto whited sepulchres, which indeed appear beautiful outwardly, but are within full of hypocrisy and iniquity."

If *Moses* was the man by whom laws and judgments were multiplied, it was done with the intent of separating the 12 tribes of Israel not only from Assyrians, Egyptians, and Arabs, but from all the nations of even the Scythian race.

As to the many kings, according to bible translators, who ruled the various communities of the land of Canaan, at the time of the invasion of the Hebrews, you will form a very incorrect estimate of them, if you fancy they bore any resemblance to the men called the Lord's anointed of these days. They were elected chiefs of their tribes, men of the people, chosen to a station of difficulty and peril, to which they were raised for their excellency; to which an infant, an idiot, a maniac, or a female, could not, by right of birth, succeed, which the people were too wise to suffer such a one to fill. Such were the Scythian chiefs of the nations of Canaan invaded by the Hebrews.

Such were the five lords of the Philistine;

Such was the ruler of the land of Hamath;

Such were the people in the practice of the original feudal system;

Whereby every individual had his fair proportion of the soil:

Whereby every individual had a right to be present in the assembly of the people:

Whereby chiefs and rulers were chosen:

Whereby every man was not only permitted to, but must be armed to defend his country against aggression from without, and his rights against any attempt at domestic tyranny:

Their peculiar customs dwelling in tents;

Their religion the adoration of the visible objects, sun, moon, and stars; and the worship of fire, the emblem of the Deity.

As to the city of Jericho, and the walls thereof, on which the house of Rahab, the harlot and traitoress, stood, which fell down flat at the sound of the priests breath through rams horns; notwithstanding which, the cord by which she suffered the spies, enemies to her country, to escape, was still visible to

direct the invaders to a house that did not exist! Read the tale in full in *Joshua*; I am of opinion this is one of the instances alluded to by *Prideaux*, "where the falsity of the relation confutes itself." Was it not to carry us too far from our subject, it could be shewn in innumerable cases, that manners and customs were described out of season by their annalists, and that the accounts of these, and such like transactions, were put together from traditions in a most bungling manner, many centuries after the supposed occurrence of the facts.

Did the nation of Hamath depart from some of the usages of their race, such as dwelling in tents, and conforming to more strict rules of society, it is to be attributed to their advance in what is called the civilized course, in consequence of their trade and commerce with distant people.

The simple idea of trade and commerce, whereby man counteracts the rigours of climate, and nations supply each other with mutual wants, and mutual comforts, is delightful; but when the mind comes to associate therewith the various circumstances of war, robberies, murders, devastations, and all the oppressions which the weak endure from a stronger arm, wars not originating in the momentary transient gratification of pride and glory, but in the detestable principle of self-interest, the worm that never dies, admiration is lost in disgust.

What a charming picture for the fancy, "The wolf dwelling with the lamb; the leopard lying down with the kid and the calf, and the young lion and the fatling together, and a little child leading them, all reposing together in perfect security, the figures just to nature. Is not the pleasure felt at the first impulse considerably abated, if not altogether dispelled, by the reflexion of the unreality of the scene?

Trade, though it enlargeth the sphere of corporal and mental action, the energies excited are engaged in calling in all delicious sympathies, all the fine sentiments of universal hospitality, benevolence, and philanthropy, and concentrating every feeling in sordid pitiful self. Should the outward display of the semblance of these virtues happen to be made,

ostentation is the ruling principle, accompanied by a computation of actual loss, and the probable gain from the confidence which riches and generosity usually inspire, whilst the cold hand gives, the cool brain calculates, every avenue to the heart frozen, impenetrable even to the genial glow of melting charity. Such a propensity hath commerce to convert simplicity, innocence, and truth, into duplicity, fraud, and falsehood; so great its aptitude to remove all things from their natural basis, and force them on an artificial foundation, that to it is ascribable the mutations of ancient manners, customs, and institutions—mutations so great and rapid, as to leave in a short time, few and very indistinct traces of the original character of a people. Did *Sydon*, the first born of the land of Canaan, and *Tyre*, the daughter of *Sydon*, and *Palestina* of the same blood, depart from the ancient usages of their race, become corrupt and degenerate, the causes I should hope have been sufficiently explained; yet though Phœnicia did, from these causes, abandon divers of their ancient usages, they were fire worshippers to the last moment of their national existence, by which I mean their independence. Slaves have no will.

If we take a view of the manners, customs, institutions, and religion of the Persians, even at the late period of the age of *Herodotus*, we learn in Clio, chapter 130,

"That from his own knowledge, they had neither statues, temples, nor altars, but offered on the tops of the highest mountains, sacrifices to *Jove*, by which they meant the deity of the air; that they adored the sun, moon, earth, fire, water, and the winds; that they gave the preference to TREFOIL, whereon they laid their offerings, and that they eat sparingly of flesh, but drank profusely."

In the 137th chapter, that "it is not permittable even for the chief to put any one to death for a single offence."

In the 2d chapter of Thalia, we find that "the custom of Persia did not admit of an illegitimate son succeeding to the throne, whilst a legitimate son existed."

In the 16th chapter he says, "the Persians venerated fire;"

and in the 31st chapter, "it appears that the judges held their offices for life, or till convicted of some crime."

In the 2d chapter of Polymnia, *Herodotus* says, that "The Persian custom forbade the chief to undertake any expedition, till he named his successor."

In fine, you will perceive, on reading the Chronicles of Eri, the striking similarity between the Persian and Iberian Scythians, notwithstanding the height of power attained by the former on, I may say, their native soil, and the minor consideration of the latter in the lands of their migrations, and to add to this similitude, I beg to direct your attention to the 193rd chapter of Clio, wherein, speaking of the funerals of Persia, you would actually suppose he was describing the present practice of Eri.

If we bend our course to Ardmenia, there we find the tribes of this vast family in the full enjoyment of all the primitive customs of their race.

If we attend the Og-eag-eis to Thrace, we recognize them by similar manners, customs, and institutions; as the distinct tribes from Ardmenia, Egypt, and Sydon, united in Greece, are identified thereby, though in different stages of society, as hath been shown.

On the arrival of the shepherds from Egypt, known by the name of Pelasgoi, we learn, that the Og-eag-eis were scattered over the territory through which they roved, the tent their only dwelling, till the Pelasgoi, for the first time, raised permanent habitations in Attica and Peloponnesus, having so far abandoned the ancient usage of the Scythian race in consequence of their long residence in Egypt.

We are informed also, that the Demoi, (people of each community,) assembled at their Prytanium, nigh unto which stood *Asti*, the dwelling of the conservator of the sacred fire, we hear of *Ce-crops* reducing, in Attica, the number of *Asti*, which had been 170, to twelve; and of *Theseus* afterwards establishing one paramount assembly of the people at the town of Ce-crop-ia, the name of which he changed to Asti.

Here we have undoubted proof of the manners, customs,

and institutions of the Scythians, taken on a grand and comprehensive view, we see each community, *Demoi*, assembling at its own fire hill Prytaneum; the actual owners of their little territory, arms in their hands, transacting their own affairs; as circumstances made some alterations necessary, we find many *Demoi* uniting into a convention, primitive institutions in no wise impaired for a considerable time, not till in consequence of the enlargement of districts, the people only of, and in the immediate neighbourhood of the metropolis, or place of convention, attended the public assemblies; whilst those at a distance absenting themselves, the discontinuance came to be construed into a waver of original right, which in process of time gave rise to privilege of the rich, and exclusion of the poor, that grew into system, whereby the privileged assumed powers not warranted by the laws, which produced in Sparta, in the course of 400 years, a state of things so much at variance with the free spirit of Scythian customs, that we find *Lycurgus* called on to frame regulations for that society; which were, in fact, but a compromise between the rich and comparatively poorer citizens, and power and privilege, subjection and exclusion, were legalized, whilst respect for the most material principles of ancient usage was yet strictly adhered to.

As happened at Sparta so at Athens, the same causes produced the like effects; but as the people of Attica did not proceed so fast as their brethren of Sparta in the work of innovation, more than five hundred years had elapsed before the people murmured at their rights being filched from them; when *Draco*, who had been elected Archon by the sole influence of the rich, therefore privileged, was called on by *them* to make laws for the government of the community, which he framed in the general spirit of privilege, true and loyal to its faction, every line written in blood, the blood of the poor at the disposal of the rich; the savage inhumanity he displayed is proof of the great width of the breach between the different orders, and of the unsettled state of the society, a fact corroborated by the appointment of *Solon* in ten years afterwards, by the general voice of the people, and confirmed by his own words in

answer to one who remarked, that the code of laws he had framed did not answer the expectations formed from his justice and wisdom. "You are right," said *Solon*, "the laws are not so good as I could have composed, but they are as good as the state of the society admits of." Did the nations of Greece march forward, and leave not only their own race, but the whole world far behind in the science of every art, and all the ornaments of life? it was by an adherence to the substance of the institutions of ancient days. Did they become corrupted, degenerate, and fall under subjection, first of Macedon, then of Rome, in the more close practice of those original establishments, slighted by their more refined, less united, brethren? it was by the relinquishment of primitive institutions, in pursuit of foreign commerce and conquest.

What that is which must not submit to change, wisdom teacheth man to adapt himself to circumstances, but not to the surrender of the veriest atom of original rights, founded on principles, the counteraction of which never fails to produce inordinate wealth, privilege and tyranny of the few, and abject poverty, exclusion, and slavery of the many; the love of power and dominion is inherent in man, so is his propensity to abuse them. A good system will preserve the society in a good and wholesome state; a vicious system will make even men with good propensities corrupt and vicious.

As to religion, an institution by which, in ancient times, kindred of nations was unerringly recognized, the departure of the Greeks from the practice of their forefathers is easily accounted for, by their adoption of the Dii magni majorum gentium of Egypt, and the machinery attending their introduction, whereby, though a mighty innovation was effected, FIRE still continued to be the primary object; on the reception of these celebrated strangers, we for the first time hear, in Greece, of temples, deification of illustrious dead, and a regular hierarchy, the simplicity of gratitude to visible objects for benefits, and of terror from apprehension of injuries, converted into a complicated system of absurdities, which might well be thought too palpable for observance and respect, did

not every page of the history of man, in every age and clime, furnish abundant proof that nothing seems too gross to hypocrisy, nor is too absurd for ignorance. Every memorial of the ancient state of Greece attests the possession and maintenance of the grand principles of the Scythian race, till her children were partly forced, and partly abandoned from circumstances, those institutions whereon were founded their glory and renown, from which time their decay became rapid and irresistible.

It hath been heretofore shewn that every colony which entered Italy, were of Scythian origin, as their manners, customs and institutions demonstrate; what, though this branch of the family became in after-times so infamously famous by the general name of Romans, we have very imperfect accounts of them for a *long* season after the founding of Rome, such meagre notices as they preserved being destroyed by the Gauls about 250 years after the foundation of the city; nor did *Fabius Pictor*, their earliest historian, live till about 230 years before Christ, and even he merely copied a work of *Diocles Peparetheus*, a Greek. Not to dwell on the fairy tales of kings *Latinus*, *Œneas*, and his son king *Ascanius*, and his succeeding by hereditary right, and the line of kings to *Procas*, and the right of primogeniture of his eldest son *Numitor*, and his deposition of his brother *Amulius*, and the exposure of his two sons, and their miraculous preservation, and such like fables invented and strung together from traditions, from a thousand to five hundred years out of time, let us attend *Romulus* in the act of giving a form and consistency to the small community, of which he was the elected chief; behold him and the elders on the mount *Pal-a-tin-us*, always held in respect above all the mounts amongst which it stood, what was the mount held in veneration next to *Palatinus*? we are told *Remonius*, ever reputed sacred. What was the principal symbol of their religion? fire, by the name of *Vesta*. Who were the conservators thereof? Vestal virgins; they and the priests attending the holy fire, clothed in white emblem of the superior purity of the sacred element. In offering sacrifice, we hear

of the priest plucking some of the strongest hairs from between the horns of the victim, and throwing them into the blessed fire, prima libamina, then turning himself towards the east, the point of the first appearance of the sun, and invoking *Janus* and *Vesta*, as through them access was to be had to all the Gods, he proceeded with the sacred rites.

In their civil institutions, we are informed of their division into tribes, of the territory being the birth-right of all the children of the land, of their public assemblies, of their being armed, and their impatience under the dominion of hereditary rulers, to which in fact they never did submit.

If their history makes us acquainted with the perfect freedom of their primitive institutions, in conformity with the customs and usage of their Scythian origin, it also instructs us, that the semblance of a regular society had not been long formed, ere those in whom the people confided, commenced the work of king craft, and priestcraft; and that the attempts of those placed in authority to arrogate to themselves unwarrantable power, erased not for the course of one hundred and twenty years, the time of the government of the officers, that have been called kings, nor when they did rid themselves of that species of master, did those who had obtained power desist from the endeavour to confirm it to themselves, and their privileged order; nor were the people remiss in their efforts to preserve their ancient usages and rights, till here, as in Greece, a compromise took place, and ten citizens were appointed to compile a written code of laws for the regulation of the society, who repaired for that purpose to their progenitors in Greece, from whence they returned with the laws of the 12 tables; nor did the adoption of these laws terminate the struggle between privilege and exclusion; were the exertions of the excluded crowned with success, it was but temporary; laws were multiplied by the rich, which curtailed the fair proportion of the people, and though inadmissible innovations on first principles became constituted and established, whilst an attempt on the part of the general to recover rights of which they were despoiled, was termed wild and visionary novelty, and all who

abetted the recurrence to original institutions, on which no encroachment should have been made, were branded with the names of conspirators, revolutionists, rerum novarum studiosi, so vile are the uses to which power can employ language, yet do we find the people constantly struggling for their ancient institutions, though covered as deeply as possible by heaps of modern regulations.

So long as the Romans respected primitive manners and customs, they were majestic, did they in their turn fall under subjection to a foreign yoke, was it not in consequence of a departure from the ancient usages, vitiated by commerce and conquests, conquests applauded to the skies by the senseless people, who whilst they followed the chariot wheels of the conqueror, never once reflected that the triumphs they joyously celebrated, did but furnish means to their rulers to corrupt and tyrannize over them, and enable them at length to carry an inglorious victory over the laws, and liberties of the country, nought but specious names, and empty forms, suffered in mockery to exist.

If we contemplate the Gothic tribes of the Scythian race, we find them in the practice of the like pastoral manners, governed by the like customs and institutions, maintained for a duration proportioned to their ignorance of trade, commerce, and foreign conquests, by inflexible adherence to which original institutions, whereby every individual a free man, with motives powerful to withstand the aggression of an invader; they rendered abortive the designs of *Darius*, destroyed *Cyrus* and all his host, yea more, infinitely more, they convinced *Alexander* by the sound reason of practical philosophy, of the absurdity of attempting to enslave them; and though a great portion of their territory was over-run, and moulded into a provence according to the high Roman fashion by *Trajan*, they recovered their liberties by clinging to the substance of first principles, and maintained their rude independence, long after Rome, once the mistress of all the world known to her, had lost all but her name.

Though there is no doubt of the Scythian origin of these tribes, it will not be amiss to notice some few of their manners, customs, and institutions, as recorded by *Herodotus*.

In the 2d chapter of *Melpomene*, he says, "the Scythians do not cultivate the ground, but lead a pastoral life."

In the 46th chapter, he says, "the Scythians have no towns nor fortifications, their habitations they always carry with them.

In the 59th chapter, he says, "of the divinities of the Scythians, *Vesta* is without competition the principal;" he adds, "*Mars* is the only deity to whom they erect temples, shrines, and altars." This expression of *Herodotus* amazed me so much, that I doubted his authority, not without reason, for I find from *Ammianus Marcellinus*, "that the Scythians had no temples, shrine or booth, but that a sword was substituted for a temple to this God of war," who, was of course a stranger of foreign importation.

In the 67th chapter, he tells us of their mode of divination by twigs.

These particulars you will bear in mind, when we come to speak of the manners and customs of the Iberian Scythians in Spain and Eri.

On passing to the island of Britain, where I have heretofore noted the divers nations according to their origin, I have now to observe that our light is very dim whereby to discover identity or diversity, but considering religion as an institution, and collecting all the few accounts handed down to us, we are enabled to arrive at some facts important to our subject.

What the primitive religion of the Aborigines of Britain was, has not been ascertained, but we are informed by *Julius Cæsar* and other Romans at half a century before *Christ*, that Druidism prevailed; that this system was transported from Britain to the portion of Gaul called Armorica, still in possession of its original inhabitants, is clear from the chief of the order being resident in this island, whither all those desirous of becoming perfect in the doctrine, were obliged to repair, circumstances for which ignorance cannot account, but are easily

explained by knowledge of the fact, that Druidism was introduced into Britain by the Phœnicians, who never had any intercourse with that part of Gaul, though they colonized Dunmionac, that is Devon and Cornwall, 1037 years before *Christ*, with divers of their tributaries of Spain, multitudes of the Gaal of Sciot of Ib-er, and of the Gaal of Ib-er within Buas-ce, independent people, whom they employed in the mines, as before mentioned.

That the Scythians of Britain, would not embrace this new fangled system of the Phœnicians, no one can imagine, though adopted by the natives of the island, recommended by its foreign extraction and its novelty, and enforced by power. It is to be regretted that the Roman writers dealt too much in generalities, by reason of their want of actual knowledge.

Though at the time of the invasion of *Julius Cæsar*, there were three distinct and various races of the human kind, the Scythians of Dun-mianac, of the Silures, and of the Brigantes, the Germanni of the Peucini and of the Belgæ, and all the many tribes of the Aborigines, each of whom had its specific denomination, you derive no direct information from the Romans, whereby to mark distinctions with satisfactory precision, all being huddled together by the name of Britanni, (*d*) yet hath one expression fallen from *Tacitus*, which establishes the fact, of their being divers religions amongst these different nations. When *Caracticus* chief of the Silures formed an association of the Ordovices and other aboriginal nations to oppose the invasion of the Romans, and harangued the confederates previously to the battle that was to perpetuate their slavery or independence, "they bound themselves by oaths after the manner of their *respective religions*, not to yield;" what their respective religions were, though not explained, no one can doubt,. They were the ancient Scythian religion of the Silures, the ancient religion of the Aborigines and Druidism.

Of the commerce and connexion of the Phœnicians with the southern coast of Bri-tain, the chronicles of Gael-ag are full, and though the chronicles of Gaelag and of Eri are silent of the Silures, they speak fully and clearly of the Bri-gantes, de-

claring them to be a tribe of Iber-ians, who having entered into the employment of the Phœnicians to work in the mines of Dun-mianac; being detained by these faithless traders, burst forth of the bowels of the earth, and steering their course northward, abided on the coasts of present Lancashire, from whence they spread themselves over York, Durham, Westmoreland, and Cumberland; and in part confirmation of the kindred between the Silures and the Brigantes, I shall here notice, that when *Caracticus*, overpowered by the superior skill in the science of treachery of the Romans, was obliged to seek protection in some quarter, he did not repair to the Dobini, nor the Cornavii, his immediate neighbours, but passed over to the Bri-gantes of his own race. If we hear of Cartismandua delivering him up to his enemies, in violation of the rights of hospitality, we must attribute the frightful crime to her being bereft of reason by the madding passion of love for her husband's armour bearer, to the frantic hope to which her disordered imagination gave entertainment, of carrying her prospects into execution, and the certainty of being upheld for the perfidious act by the Romans, who gave a preference to virtue or to vice, only as either promoted their insidious designs. Should submission to a female, a custom always practised by the Aborigines, so contrary to Scythian usage, induce a doubt of the Scythian origin of the Bri-gantes; be it remembered, that all the noble youths and warriors of this nation resisted her authority, and though she was maintained by her pretended friends and treacherous allies, who, after the old Roman fashion, as *Tacitus* says, "made kings the instruments of enslaving others," he might have added themselves also. "Yet did the kingdom fall to *Venusius*, the husband of *Cartismandua*, and the war to the Romans.

Before concluding this part of our subject, I beg leave to offer a few more observations, tending to mark the difference between the Aborigines of Britain and the Scythian nations within that island, as well as the identity of the latter with each other; the districts I assign to the Scythians are Dun-mianac, viz. Devon, and Cornwall, at this day; the country of the Sil-

ur-es, now Glamorgan, Monmouth, Hereford, Brecon, and Radnor; and of the Bri-gantes, comprehending Lancaster, York, Durham, Westmoreland, and Cumberland. Now when the Germannic Belgæ invaded Britain, which was many centuries after the Scythian tribes were established in that island, we find them seating themselves in Hants, Wilts, and Somerset, farther they ventured not, the lands being occupied by Scythians, a people better armed, more advanced in the social course, and better versed in the practice of war, if not braver than the natives.

If you consult all the authorities, even Roman, save flattering panegyrists, the time serving poets laureat of their day, and the fictions of rhymers, who made no scruple of laying, not Britain only, but the whole world besides, at Cæsar's feet, you will not discover that the Romans ever effected the subjugation of Dun-mianac, and you will be informed that the resistance they experienced from the Belgic-Atribates, and all the native tribes south of Tweed, was trifling compared with the opposition they met with from the Bri-gantes and the Silures, every advantage gained over them being thought particularly worthy the loudest strains of praise and adulation; for the correctness of which observations, I take the liberty of referring you to *Camden*, who has with diligence and fidelity compiled all the Roman evidence on this subject, to which he added a meagre topography, a puerile heraldic genealogy, and a most wretched attempt at a description of Scotland and Ireland; which might perhaps have entitled him to the office of king at arms, but hath gained for him, amongst his own countrymen, the title of "antiquarian, the most learned antiquarian," to which he hath no more pretensions than to be compared with Shakspeare, Bacon, or Newton, in their respective walks; such the miserable state of the knowledge of antiquity amongst a people, by whom such a man could be reputed an antiquary, but his large book was written on antiquities, and in Latin.

Have I spoken in very high terms of the Scythian nations in Britain, I must deprecate any idea of my having so done in disparagement to the Britons, which would be an act of in-

justice and of folly in the extreme; the reverse being recorded by the very man, the brilliancy of whose glory was cast into shade by the more luminous splendor of their heroic deeds, of which the practical demonstrations, first of the men of Kent, and then of the Cassii, who obliged the tyrant to fly and abandon his project, and struck so great a terror in the heart of the deified *Cæsars*, their disciplined banditti cased in steel, their foreign stipendiaries hired, and their wretched slaves forced to be the instruments of enslaving their fellow men, that the designs upon the liberties of the Britons were not resumed by the imperial spoilers for a century afterwards, and when they did at length succeed in the work of subjugating the greater part of the island, they were, by the accounts of their own writers, more indebted for their criminal success to the excellence of their arms, armour, and discipline, and above all, to their skill in the cursed art of disuniting the people, than to their superior gallantry in the field. Had the nations of Britain avoided that one snare, they would have triumphed over all the legions that Rome could have poured in upon them.

O unhappy Eri, hadst thou steered clear of that fatal rock *Disunion*, thou wouldest have laughed to scorn all other machinations of foreign blood-hounds who have made thee desolate, and by their wiles and abominations have estranged from thee the affection and duty of thy own proper children, now become traitors to thee, rebellious sons, false fawning sycophants, who bend their necks to the yoke, and pay respect and reverence to men, whose hands are still tinted with the blood of thy race, which their forefathers poured out on thy bosom, the stain whereof no time will wear out. Degenerate sons who have so entirely lost all relish for liberty, as to dare to prophane the sacred name, by identifying it with admission into the fœtid temple of corruption, anxious only to become joint spoilers of thee, even in a small degree, and call their treason, *Emancipation*, so much are they in love with slavery and corruption!!!

Of a nation so lost I speak not, but if you will compare the ancient manners, customs and institutions of the various Scythian tribes through the whole extent of the earth, whereso-

ever they have abided, with those of the Assyrians in Asia, the Egyptians in Africa, the Cimmerii, Cimbri, or Germanni, and the Kelikoi or Celtæ in Europe, you will not find the slightest similarity between the customs and institutions of the Scythians, and of any of these nations, save in those instances where some resemblance is ever found in all people in the same stage of society, before it had entered into the artificial state, whilst the Scythians are identified every where by perfect sameness. Should some few shades of likeness be discernable between the Scythians, and the distinct nations on whom they bordered for centuries, the Cimbri or Germanni, and the Celtæ, for example, doth not long contiguity account satisfactorily for the circumstance, without assuming as a fact therefrom, that the neighbour people were of one common origin.

The memorials of Persians, Chaldeans, Hebrews, Phœnicians, Greeks and Romans, and of the children of Eri, testify that they were worshippers of fire, the present emblem of the sun, the chiefest object of their adoration, nor have their posterity departed from their veneration for fire to this hour, as the religious ceremonies of the Greeks, Romans, Spanish, and Irish, bear witness. To which primitive essential, there is not the faintest allusion amongst the Germanni, nor the Celtæ, as every notice of these people, more particularly the fine description of the former by Tacitus, and the notices of the latter by Cæsar manifest, nay, so entirely different were they from the Scythians in doctrine and practice, that to this original variance may be traced the promptness wherewith many of the Germannic nations on their own lands, and the countries whither Germanni had emigrated, abandoned the remnant of fire worship, originally adopted by the influence of the Roman power, adherence to which by the descendants of the Scythians, they consider a relic of paganism and idolatry.

If in the Druidic religion of the Celtæ of Gaul and Britain, some resemblance to the Scythian be discoverable, the fact is easily accounted for by its being of Phœnician origin, invented by that politic trading people in the expectation that proselytism thereto would be the means of reconciling the natives to

the intruders; and when it is considered that this sect prevailed only in Gaul and Britain, your mind may not reject the suggestion, that to its establishment in the former land might be ascribed the character at this day of the Gallican church, a sort of compromise between reason, policy, and enthusiasm, and on the latter, the marked difference in religious opinions amongst the ancient Britons. The Scythian Silures, Brigantes in Britain, and Scoti in Albion, and the Germannic Peucini Belgæ, Jutes, Sassons, and Angles, the first wavering, moved to and fro by currents of contrary fancies, the second steadily attached to fire worship, and communion with their fraternity of Rome; the last protesting there against.

These are conclusions of modern days, drawn from the memorials of ancient times, from which will be demonstrated that the children of Eri were in the invariable exercise of the manners and customs, primitive institutions, and religion of the ancient Scythians, of which traces are yet visible, the propensity to which still exists, and are practised by the genuine race in all cases wherein the power of the Sassons that for the present predominates, doth not interfere.

If I have not spoken of Spain, Aquitania, the Waldenses, and the Massilii, it is because nothing is known of them, more than these chronicles attest; and that from the time these countries did become known to Greeks and Romans, a mighty change had taken place in Spain and these lands, in consequence of the great innovation in religion introduced by *Sesostris*, and afterwards by *Danaus*, into Greece, from whence the innovation spread far and wide, but not to Eri, the colony of Scythian Iberians having emigrated to this island in consequence of, and almost instantly after, the invasion of Spain by *Sesostris*, by reason whereof we of Eri knew nothing of image worship till the arrival of christian missionaries, who had not abandoned (nor even yet) veneration for fire, and merely changed the images of sniveling mendicant priests, called saints, for the statues of barbarous plundering warriors, called heroes, under the erroneous idea of their being benefactors to mankind.

NOTES TO PART XI.

(*a*) We learn from *Diodorus Siculus*, in the commencement of his work, that the ancient philosophers held two different opinions concerning this earth.

Some supposing that the world had neither beginning, nor shall ever end, that mankind was from eternity, there never being a time when he first began to exist; others imagining, that the world was made, is corruptible, and that there was a certain time, when man had first a being.

And with respect to the cause of the origin of man, and other animals, and other things, he thus expressess himself:

"Whereas moisture generates matter from heat, as from a seminal principle, things so generated by being enclosed in the dewy mists of night, grew and encreased, and in the day became solidated, and were made hard by the heat of the sun, and when the embryos included in these ventricles had received their due proportion, then those slender films, being burst asunder by the heat, the forms of all sorts of living creatures were brought forth into the light; but when the earth afterwards became more dry and solid, had not the power at length, to produce any more of the greater living beings, then each that had animal life, began to encrease their kind by mutual copulation."

Which of these opinions is true, which false, it is not worth while to bestow many thoughts upon, some fancy this mode of accounting for the original production of animals, &c. is the most rational; others fancy the Hebrew notion is the most rational of all schemes, on which I shall make but one observation, that every race of mankind have their own fancies, on the infallibility of which, all insist though each is opposed to other, and all is but fancy; at the same time, I cannot see any reason for the outcry raised against the doctrine of materialism, on the grounds the outcry is raised, might not matter have been created by, might not the principle of life and motion been the effect of a primary cause? the point is to discover what that first cause is; to which I answer, read the book of *Job*, read the writing of *Eolus*.

(*b*) Par example. Divers ancient historians, amongst whom *Manetho* the Egyptian, expressly says, the Hebrews were *originally* Egyptians, residing in the district of Pelusium, who were driven out of the country on account of the filth, and the woeful disease of leprosy, with which they were constantly afflicted, and that they emigrated to Palestine, when they built Jerusalem; here *Manetho* evidently confounds the expulsion of the remnant of the shepherds, from Abaris or Pelusium, in 1100, with the escape of the Israelites in 1450 before Christ, surely no one will take the account of *Manetho*, in preference to that of the chronicles of the people themselves.

(*c*) From the bible translators you are given to understand, that the order of the Pharaoh of Egypt was to have houses built for the *midwives*, who were to be the executioners of the babes; but I beg leave to say the edict was to oblige the children of Israel, scattered in their tents after the manner of their Scythian race, to come together, that the monstrous decree might be carried the better into effect, and that the midwives may not avail themselves of the excuse they made, for the escape of some of the infants, by saying that the Hebrew women being lively, they were delivered before they could come to them, scattered over the face of the land:—and here I beg leave to observe, that the bible translators have most scandalously disfigured various passages of the writings of the Hebrews, from the discordance of the relatives to their antecedents.

(*d*) With some exceptions which shall be noted when I come to speak of language, instances that are conclusive to the difference between the Britanni and Brigantes.

Of the Language of the Scythian Race.

PART XII.

HAVING conducted you thus far, pointing out in our progress various criterions of the Scythian race, and of their dissimilarity from all other ancient people, I come now to exhibit a record that hath survived all the columns, erected to perpetuate the memory of the subjugation of once independent nations, and the indiscriminate fate of the millions of human sacrifices, offered up on the sanguined altars of ambition and power, by merciless barbarians called conquerors, their names held in veneration as heroes, men illustrious, instead of being devoted to just execration as enemies of the human race, destroyers of their kind. This imperishable memorial is language, which, though imperishable, hath undergone divers mutations, according to a variety of circumstances too obvious to require particular notice.

This is a subject which, whilst it admits of, and hath been involved in an infinity of confusion and perplexity, is never the less susceptible of the clearest demonstration, by an observance of the plain and simple rule of mounting up to the very source, as essentially necessary as in hydraulics, wherein it is not possible to succeed, if the fountain be not thoroughly explored, and perfectly ascertained.

Here, as on former occasions, we must have recourse to the Hebrews, by whom we are informed that 2247 years antecedently to the christian era,

" The whole earth was of one and the same *language*, which their God confounded, insomuch that men could not understand each other's speech, to prevent the prosecution of the building of the tower of Babel."

However satisfactory this mode of accounting for the variety of languages found among the many nations of the earth may be to ignorance, or may be openly and loudly declared to be by hypocrisy, whilst it inwardly laughs at the whimsical conceit; to me, who am not in the trammels of ignorance, with the credulity and prejudices of which I will not palter, at which I will never wink, who am not damned in hypocrisy, with the detestable insincerity of which I will enter into no compromise, this solution is not convincing, therefore I will travel higher for the spring than the point where the sacred penman, the inspired writer, hath directed us to find it.

As it hath heretofore been noticed, that architecture was an art altogether new to the Scythians, till the invasion of the Assyrians; so here it is to be observed, that no mention is to be found, in the writings of the Hebrews, of any difference of language, till the arrival of a people, who "journeying *from the East*, found a plain on the land of Shinar, and dwelt there;" and "built the tower and city of Ba-bel," that is, till the arrival of the Assyrians on the lands of the Scythians. To these novel, and to them surprising events, the Hebrews assigned one and the same date; so far the traditions are founded on fact, (as most traditions are) whilst the superstructure is the work of fancy, the falsity of the tales manifested, not only by the evidence of other ancient people, but by the right reason of man. When the author of Genesis asserts, that "all the earth had been of one language," you are to take to account their invariable mode of expression, *their* earth was the portion of the globe known to them; true, all *their* earth was of one, the Scythian speech, till the invasion of the Assyrians, on that event another, the Syriac language, was introduced.

That the Assyrians were much farther advanced than the Scythians in the art of war, is proved by the fact of their dismembering the Scythian empire, and in their progress towards civilization is to be presumed, from their amazing skill in the science of architecture; and though there be no direct authority for their being versed in the knowledge of letters, it must be inferred from the circumstance of their having preserved a

register of their astronomical observations, commenced in twelve years after their occupation of Shinar, carried in nineteen hundred years afterwards by *Calisthenes* to Macedon, where it was examined and found correct by *Aristotle*; and as I before shewed, that subsequently to the appearance of the Assyrians west of the Scind, there were four genera of the human species in the west of Asia, and the east of Africa, different each from the other, the variance not have grown out of a separation from one parent stock, but always distinct productions of the elements of their several climates; so here I say, there were from that epoch four primitive languages, the Arabian, the Scythian, Egyptian, and Syriac, totally different one from the other, the variance not the effect of spiritual intervention, preter-natural agency, but of the ordinary operations of nature, mankind being found to express their thoughts in different terms, according to their nations, insomuch that language hath been, and ever must be acknowledged the most unerring conclusive criterion of origin, it not being conceivable that any but kindred people could use similar words to make their wants and passions known.

Though I may content myself with asserting the primitive difference of these four languages, I shall illustrate the fact with a few observations. When *Abram* emigrated from Chaldea to Canaan, he is represented not only in the practice of the manners, customs, and religion, but in the use of the language of the children of that land, with whom he held frequent conference, no mention made of any difference of speech. But when *Jacob*, his grandson, entered into a covenant with *Laban*, (in the same degree of kindred from *Terah*, and abided in Syria of Messipotamia from the time of that country being subjected to the power of the Assyrian, who is expressly called a Syrian, and had adopted that language,) and they piled up stones as a memorial of the promise of friendship, we find *Jacob* calling the heap Galead, which is Scythian, which *Laban* called Jegar Sahadutha, which is Syriac, both having the same signification, though no two terms can be more unlike.

So in the time of *Hezekiah*, when *Sennacherib* practised on

the government of Judea, the old jacobinical trick, and sent *Rabshakeh* to speak flattering words to the poor of Jerusalem, for the purpose of inducing them to become slaves to a foreign yoke, in order to escape from native slavery. *Eliakim* said unto him,

"Speak, I pray thee, to thy servants in the Syrian language, for we (*Eliakim*, *Shebna* and *Joah*,) understand it, and talk not with us in the Jews language, in the ears of the people that are on the wall;" so entirely different were these two languages, that the knowledge of *Rabshakeh* of Hebrew hath been attributed to his being one of the children of Israel, carried away from Samaria into captivity, by *Shalman Assur*, and now selected by *Sennacherib* for this purpose, whilst the acquaintance of the Syriac by these Hebrews, is accounted for by the fact, that it was studied by men of distinction, and them only in Judea, as a refined and more polished language; moreover, is it not a fact, that on the return of the children of Israel from the Babylonian captivity, (where their books were written in the Chaldean language, which was Syriac, with some mixture of Arabic and Scythian,) was it not the practice for the priest to read in the temple of Jerusalem, the portions of the service in that Chaldean language, which not being understood by the poor people who returned, nor by any of those who still remained in Judea; did not another of the priests interpret these portions of the writings in the Hebrew tongue?

If the Scythian differed so entirely from the Syriac, so did it from the Arab and Egyptian, the difference original, radical; of the variance then of these three languages, and of the Chinese Indi, Tatars, and the many nations of Afric, from the Scythian, and from each other, I shall speak no farther for the present, and now confine myself to the consideration of the Scythian language, and its kindred dialects, throughout the earth.

From the original seat of the Scythian race, as on the chart, colonies spread themselves, east to the Scind, south to the Ocean, west to the Mediterranean sea, north to Caucasus, the

seat of the government of this vast empire, the land of Shinar by Euphrates, from which being expelled by the Assyrians, *Noe* the chief, and a multitude of followers called Noe-maid-eis, fled to Ardmenia, all the countries not conquered by the Assyrians, still remaining Scythian.

Of all these Scythian nations, Elam, now called Persia, is the most famous, both by reason of the maintenance of its independence, and therewith the preservation of the primitive language, as well as its celebrity in after times; this tribute paid to the antiquity and prowess of this Scythian people, on crossing Euphrates, and passing westward, Sydon stands in the first rank of fame, as having attained to the science of various arts unknown to their kindred tribes. By the Hebrews it is said to be founded by *Canaan*, the grandson of *Noe*, their mode of expressing its high antiquity; mention is made of it in their traditions of *Jacob's* blessing the twelve tribes of Israel, and in the time of the judges, when some of the tribe of *Dan* broke forth in quest of a settlement, in describing Laish, it is said, how "the people of that place dwelt carelessly after the manner of the Sydonians, quiet and secure;" nor was its power shaken in the least by the Hebrews, who never did so much as enter that country, notwithstanding their incoherent boast of "dwelling amongst the Sydonians, though they could not *utterly* drive them out."

In the time of *Solomon*, we find him making application to *Hiram* for artificers, to instruct the Israelites to hew timber for the temple, "for there was not amongst the Hebrews that had skill to hew timber like unto the Sydonians," as also for carpenters to construct ships for him, and for mariners to navigate them, on his acquisition of sea ports in the Arabian Gulph, and Gezer on the Mediterranean, with which last *Ammon*, his wife's father, king of Egypt, had presented him; all which facts denote long permanent establishment. The Sydonians had carried on extensive commerce in various parts, at a time when all other people, as far as we know, were ignorant of the science of navigation, and had planted colonies in Spain, in Afric, at a very early time, and even in Britain, not

many years after the names of Pelasgoi and Ellas were framed; it is not therefore to be wondered at, if necessity, for the ends of trade, had put them early on the invention of characters durable, signs and figures, whereby to represent words, in which accompts may be set down and preserved; accordingly, we know from unquestionable authority, that to their knowledge of navigation, and astronomy, the Sydonians added the science of letters and arithmetic, in times of very remote antiquity.

Now you will be pleased to recall to mind, that a colony called the Gaal of Sciet, having emigrated from Iber, under the conduct of the brothers, *Calma* and *Ro-nard*, 1491 years before Christ, arrived at Sydon, from whence they were conveyed to Spain, in the north western quarter of which country they seated themselves, between the Duor, the Iber, and the Ocean, where when they had sojourned for the space of one hundred and thirty years, *Eolus*, the then chief, went to Sydon, where he was instructed in the science of letters, and on his return to Gaelag, sent nine of the most capable of the people to be instructed therein also, which gave rise to an order of learned men, called Olam in Gaelag, and in Eri, of great importance in the community, of one of whom it was the office to write down, and preserve the chronicles of the land which you are about to read; anteeedently to our fathers becoming acquainted with letters, they used the dialect of the Scythian tongue peculiar to their tribe, and neighbour kindred nations, from the time of their acquiring the knowledge of letters, they called the written language Beolrad-feine, in grateful remembrance of the obligation, whilst the unwritten speech was called Gneat Beolrad, by both which names our written and unwritten language is called by us at this very day.

Such being the traditionary account of these occurrences which hath never been lost sight of, preserved in various records often cited, though on many occasions so absurdly as to subject the memorial to the imputation of fiction, the truth of which is now put beyond question by the writings themselves; such being the language of the Scythian race of mankind, of

THYSSAGETÆ
MASAGETÆ
MARE EUXINUM
MARE INTERNUM
HIDDEKEL
ELAM
WESTERN ASIA
ERYTHRÆUM MARE
INDO SCYTHÆ
Longitude East from Greenwich
Published May 21 1812 by Dr. B. Phillips & Co. Bride Court, Bridge Street, Blackfriars.

Persia, Palestina, and all the land of Canaan, of Ardmenia, Colchis, Iberia, Albania, and the whole of Asia Minor, of the Scythian Goths, of all the islands of the Mediterranean sea, of all the tribes of Thrace, from thence to Panonia, and Illurake, both inclusive, and of Greece, of Italy, of Numidia, and Carthage in Afric, Spain, Aquitania, the Waldensis, Massilia, and a considerable portion of Britain.

I shall now proceed to lay before you a variety of names of celebrated persons, of lands, waters and institutions, manners and customs, in the west and north west of Asia, that occur in the writings of the Hebrews, and other ancient people, which I shall collate with the language of Eri, from which every one who can see and read, will have the opportunity of judging for himself of diversity, similarity, or perfect identity.

SECTION I.

I shall commence with the lands of the Parental Scythians, as marked on the chart, to which I request your constant attention; but previously to our setting out on our voyage, it will not be amiss to explain the radices of some few words of the more ancient Scythian language, and to point the variation therefrom in the more refined dialects of Greece and Rome, which will be the means of saving frequent repetitions.

Dialect of Greece.	*of Rome.*	*of Eri.*
Aia	Ia	Aoi and iat, pronounced *ia*, a country
	Am-nis, this word in compounds is frequently pronounced on and aun	Aman, pronounced avan, and aun, a river
	Dun-um	Dun, a strong hold, or fortified place, generally on an eminence
Dor, Dour, udor	Dur-um	Duor, water
Taxis and es	Acies	Eis and seis, a multitude, host, colony, any great

		number of people, or matter in motion
Mak-os and mak, in compounds	Mag-us	Mag, pronounced Mah, a plain, and in a large sense, a widely extending country
As, is, us, ax, ox	Isc-a, osc-a	Uisg, water
Tan-ia	Tan	Tan, a district, a sub-division of a country
Oi, ai	I, ii	Ig, pronounced ih, the nominative plural of a people.

Let us now commence on the lands of the parental Scythians, in the dialects of Greece, Rome, and Eri, with their Anglo Germannic significations, wherefrom you will see at a glance the identity of the three first, and their difference from the last.

Skuthai	Scythæ	Sagiotig, this original word has suffered the various mutations of Sciot, Scolt, (*a*) Scuten, Scuit, Skit, and Scot
Ma-sagetœ	Ma-sagetæ	Mag-sagiotig, (*b*) "the plains or wide regions of the Scythians."
Im-ma-os	Im-ma-us	Im-mag, "the head of the plains"
I-ax-art-es	I-ax-art-es	Iat-uisg-ard-eis, (*c*) "the confluence of the higher waters of the country"
Ox-os	Ox-us	Uisg, the water
Thy-sagetæ	Thy-sagetæ	Tuat-sageotig, the northern Scythians

NOTES TO SECTION I.

(*a*) In the 6th chapter of Melpomene, Herodotus says, "generally speaking, these people are called Scoloti, but the Greeks called them Sku-

thai," in Scoloti, the *i* is mere termination, and the latter "*o*" is Grecian for Euphonia, ore rotundo. Now if you sound the comparatively modern mutation Scolt, Sciot, from the original Sagiot, you will readily recognise the identity of all the many literal changes in so many different countries, through so vast a space of time.

(*b*) Whenever you see a dot, as on g, the final letter is not sounded. Here you pronounce Mag, *Mah*.

(*c*) This compound is pronounced "Isk-ard-is;" you must never pronounce *i* as *j*; we have no *j*; nor must you ever sound *c* as *s*, as the Anglo Saxons do almost invariably.

SECTION II.

Moving from Parental Scythia, and proceeding eastward to the extreme limit of their lands, and from thence to Euphrates, I find the following

	Dialect of Eri.
Indus, Sind-us, or Scind	Sgeind, applied to water, means a current, now slow, now rapid, of an uneven, unsteady course
El-am	El-am, powerful also
Che-dor-laom-er, chief of El-am	Ce-duor-laom-er, earth, water, fire, and air, a title descriptive of his origin and power
Ce-bla, a Persian word denoting the point to which the Persians directed their face in worship	Cai-bla, the point of devotion
Gaoi, a monstrous error	Gaoi, a falsehood
Tigris (*a*)	Tet-gris, sparks of heat; descriptive of the peculiar appearance or quality of this river, from the influence of the sun on its waters, which are very rapid
Hidekel	Iat-da-cal, "The country of the two enclosures," the Messipotamia of the Greeks, the land lying between the rivers Tigris and Euphrates

Euphrates	Affreidg-eis; the signification of this word is "heaps of sudden impetuous swells or risings," accurately descriptive of this river, which rises suddenly in consequence of the dissolution of the snow in Ardmenia, which causes the swoln current to rush with vehemence to the ocean
Acinaces	Scian, a "knife," though we of Eri called a sword colg, from the land of Colg, in the mines of which country they were had, and Claideam, from the destruction that instrument causes; yet did the warriors of Eri carry a scian in his belt, which was his sword
Satrapes, chiefs of provinces in Persia	Saoitreabaos, pronounced Setravesh, the most noble and learned of the tribe
Caravansera, houses of hospitality in Persia,	Catar-rat-mann-sarac, pronounced Carrah-man-sara, "the seat of the station for food." In Eri, the tent or booth, where the wayfaring one and the stranger received the rights of hospitality, were called Rath, pronounced Rah
Shinar, called by the Hebrews the plain of Shinar	Mag-sean-atar, pronounced Ma-sean-ar, "the plain of the old father," or "of ancient men"
Ur-o-maz, the great god of the Persians	Ur-a-mas, "fire how excellent"

Note. The Greeks have made Oramazes of this word, whence it appears they have formed it in compliance with their idea of Euphonia, to the violation of propriety, having changed the original "Ur," to "Or," which hath no signification, and added "es," for termination; but you will have frequent occasions of observing in our progress, that they made very light of sacrificing a radix to Euphonia, or to speak more correctly, to their fancy of harmony.

Ard-æi	*Ard*-ig, the noble. Herodotus says, in the 41st chapter of Polymnia, that the Persians were called by themselves, and their neighbours, Art-æi, the *d* changed to the softer *t*, and *æ* a Greek termination
Art achæes	Ard-aice. In the 117th chapter of Polymnia, Herodotus calls an illustrious Persian by the Greek name of Art-achæes; now Ard-aice signifies the noble one of the tribe

NOTE TO SECTION II.

(*a*) Pliny fancied this river was called Tigris, from the Persian word for an arrow. The Scythian race had their name from sagiot, an arrow; they would therefore call an arrow Tigris, from the swiftness of the river, metaphorically, but in very late times, and I am speaking of remote days and origins.

SECTION III.

Let us now pass over Euphrates, and traverse the lands from thence to the Mediterranean, whereon I shall present you with a catalogue of names of persons, places, and customs, in alphabetical order, that occur in the writings of the Hebrews, over against which I will set down the term in the language of Eri, bearing the same import, of which I will give the mere literal derivation, with its just pronunciation, frequently very different from what one ignorant of the language would suppose, from seeing the written word; and for greater clearness I will use the letter *h*, though not one of our letters, in the place of the note of aspiration (c)

Hebrew or Phœnician Dialect of the Scythian Language.	*Eri, or Phœnian Dialect of the Scythian Language.*
Ab-ram	Ab-ram, even a chief
Ab-raham	Ab-radh-am, pronounced Ab-rah-am; let him even be called a chief

Ab-i-melech	Ab-i-mullac, "the head chief of the land," the title of the superior of the five Lords of the Philistines. That this was a titular denomination attached to station, appears from the circumstance of the chief of Philistia, with whom Isaac held conference nearly a century after Abraham, being then also called by the same name
Arad	Ard, the height, high land
Asshur	Eisshoir, "multitudes from the east." These are the people called Assyrians, who are represented in Genesis "Journeying from the East, finding a plain on the Land of Shinar, and dwelling there," who built the city and tower of Ba-bel, having disseted the ancient Scythian government
Atad	Attean, brambles, low growing shrubs, now usually applied to furze
Barnea	Bearna, "chasms, clefts, or gaps in hills"
Bashan	Both-sean, pro. Bo-shane, "the old habitation"
Beer	Bior, "a well or spring of water"
Beer-sheba	Bior-sheba, a well made sure, or assured by covenant
Bethel	Both-el, and so pronounced, because of the vowel *e*, to prevent an hiatus, the house of the powerful
Chaldea	"Caldiath," pronounced "Caldia," the enclosed, well protected country, derived from Calad, to enclose, shut up, or protected, and iath, a country

Ce-mosh, a name for the sun	Ce-mus, "the excellence or delight of the earth"
Chin	Cin, a mournful lamentation, a melancholy singing, practised to this day in woeful Eri; the word is applied to the funeral song over the dead before burial
Dagon, an idol of the Philistines	Dagon, literally signifies the mark of fire, which hath by the bible translators been metamorphized into a temple, and the statue of a god, long before image worship was practised even in Egypt, where the novelty originated
Dor	Duor, water
Elohe, and	El-aoi-e, pronounced El-o-e
El-o-him	El-aoi-im, and El-o-im, the former expressing emphatically, "he or it is the might and power of the land;" the latter is singular and plural, as the word to which it is joined, and signifies "the head or summit, or perfection of power," precisely meaning Almighty power
En-dor	En-duor, "one water," as one branch of a river
Halleluiah	"Uail-ol-uagh," "a mournful loud cry or howling;" the two words are the very same, though in these latter days differently applied, that of the Hebrews signifying, praising the Lord joyously; but were not all their religious ceremonies sad and mournful? did they not thanksgive piteously and whiningly?
The City of Enoc	Canad, to collect or gather together; and so should the Hebrew word

	have been rendered, the true signification of the passage in the original, being, that this person gathered together a multitude of associates, such being the only meaning of the word "Canas"
Esek, the well from which Isaac was excluded by the Philistines	Eisc, exclusion
Galeed the name by which *Jacob* called the heap of stones whereon he and *Laban* exchanged promise of friendship	Gealad, a promise or assurance
Goliah of Gath, the champion of the Philistines, with whom David, the son of Jesse, fought	Gol-iath of Gath, the champion of the land, who bore a long spear
Haroaim	Caoraim, a shepherd
Arnon	Arnaman, the ravaging river, pronounced Arnaun
Jordan	Jardamahan, pronounced Jardaun, the western river with reference to the great river Euphrates
Kadesh	Ce-deas, the south country
Kedoshah, the name of Jerusalem	De-dobhaise pro. Cedoshah, the Holy Land
Machpelah, the field and cave purchased by *Abraham* from the children of Heth to inter *Sarah*	Magh-beala, the field of death
Mel-chi-ze-dek	Mulloc-ce-saoi-deag, the good and well instructed chief of the land

Mo-ab	Mo-ab, my chief
Noe	Naoi, pronounced Ne, "a ship," the name of the last chief of the ancient Scythian empire, who escaped by means of a boat to Ardmenia from Shinar
Phicol the chief captain of the host of the Philistines	Fic-ol, chief warrior, a title amongst the Philistines
Rimmon	Re-moin, "the mount of the moon"
Sa-both	Sa-both, literally beneath the tent, repose, rest
Siddim, the vale of slime pits	Seidein, quick sands
Sinai, the mount whereon Moses promulgated the laws	Sin-a-i, this word conveys an idea as sublime as can be conceived by the mind, and is an expression as nobly eloquent as was ever uttered by the lips of man. In Egypt the children of Israel were in bondage, (slaves have no country,) nor had they yet acquired an home, and it being necessary that rules should be constituted for the good order of the commonwealth, Moses having assembled all the people about this mount, their temporary, only dwelling place, he called it, Sin-a-i "This is their country."
Tabor	Ta-bior, this is the spring
I Tabor	I-ta-bir, this is the land of springs
Urim and Thumim	Ur-im, and Teth-im, the perfection of fire and heat

As I have entered so far into this subject, I cannot refrain from making a few observations on the foregoing. There cannot be a greater error, than in supposing that the ancient names of countries or districts, were derived from individuals,

on the contrary, the appellations were almost always derived from natural properties, or particular situation. In the present case, it happens that this practice is demonstrated by the accurate propriety of every term,—Par example,

If you will cast your eye on the chart of the land of Canaan, you will see two springs of the river Kison, one issuing from Mount Tabor, the other from I Tabor, towards the head of which last stands En-dor. Now pray look to the southward, you see the river Besor, which takes its rise in a chain of heights, not of sufficient magnitude to deserve the name of mountains, through these the waters of Besor work their way to the Mediterranean, you perceive Kedesh Barna, a little above the southern source of the river, in front of an opening in the hills, the only passage from the desert of Paran into the Champaign; you are distinctly informed in the 20th chapter of Genesis, that *Abraham* removed from Mamre to Kadesh, which is called the south country, not only in reference to Mamre, but that it was in the southern extremity of the land of Canaan. How would a man of Er-i at this very day call places so situated? precisely as I have set down above, whilst the term Kadesh, or as in Er-i, Cedeas avouches identity of origin, Deas being the only word whereby, at this day, we of Er-i express the right hand, and also the point of the south, because our fathers always directed their faces to the east in worship, as did the Scythian race, and of them the children of Israel, till *they* ceased to adore *Baal*, when amongst the various alterations in their ceremonies, they turned their backs on the rising sun.

Having now laid before you names of persons, places, and things, some derived from the natural quality, some from situation, some from particular occcurence, which have precisely the same signification in the two dialects of the Scythian language, as represented by the letters of Phœnicia, used by the tribes of Palestina and of Er-i, I entreat your attention to the several terms applied to the traditions and writings of the Hebrews, many ages after the tribe of Ib-er emigrated from Asia, the coincidence of which hath amazed me, the more and

more I have pondered thereupon, in order to explain which clearly, it will be necessary to say a few prefatory words on this part of our subject...

When *Ezra*, whom I consider the author of the Pentateuch, compiled various traditions of his nation, as set down in that work, he consigned a much greater portion of tales still to oral delivery, to which the Hebrews were as much, if not more attached, and in which they placed as much faith, as in the writing itself. These traditions in process of time produced a cast of men, called Tannaim, or mishnical doctors, who employed themselves in the explanation thereof, expounded according to the conception of each commentator, which expositions being from time to time ingrafted into the mass of the original tales, and having acquired equal respect, were encreased to such a bulk, that about an hundred and fifty years since Christ, it was thought adviseable to make a book of the traditions allowed by *Ezra*, and the men of the great synagogue of his days, together with the expositions of the mishnical doctors, which book was called the Mishnah, which was no sooner published, than their preachers set about making thereon comments, called Gemara, the Mishnah and Gemara, being called the Talmud, the teachers whereof first had the name of Mazorites, then Cabbalists, then Am-o-raim, then Seb-uraim, then Geon-im, then Rabbi, and last of all Chacam: Whilst the mode used by the Hebrews of dividing their writings into verses, was by two points, denoting the end of each verse, which points or stops were called, "Soph Pasuk," the verse or section, termed, "Pesuk-im," their two first letters being, "Aleph, Beth."

These things being thus very briefly explained, permit me to place before you, in the order of the application of the above technicalities, each term in the dialects of Palestina and Eri, with the literal translation of both, wherefrom you will be qualified to form an accurate judgment.

HEBREW.	ERI.
Shanah, tradition	Shean-as, tradition
Mishnach, a collection	Mais-shean-eis, a collection of tradi-

of traditions	tions
Gemara, a compliment or addition in correspondence with an original	Comaradh, pronounced Camara, the agreement or correspondence in the composition of writings only
Talmud, the traditions and comments together.	Tuil-mead, the improved augmentation
Masorah, same as Mishnach	Mass-radh, a collection of sayings
Cabbala, the reception of the traditions	Gabailta, received, taken, or accepted
Am-oraim, dictators.	Am-a-radh, even their saying
Seburaim, opinionists on examination.	Suraim, I investigate, search, or examine
Geonim, the sublime doctors.	Gnia-im, the head or perfection of learning
Rabbi, teacher.	Rabach, an admonisher or teacher
Chacam, a wise man.	Shagach, a wise man
Pesukim, the head of the verse, that is, the point whereat a a verse began.	Beasg-im, the head point
Soph Pasug, two stops or points.	Saim Beasga, pronounce Sauph Beasga, a pair or couple of stops or points
Aleph, Beth, the two first of the Hebrew letters.	Ailmh, Beith, the two first of the letters of Er-i

To all which let me add that our writers of ancient days, when a sentence or verse ended in the middle of a line denoted the termination thereof by two stops, thus ()

Was I not apprehensive of drawing the catalogue to a length tiresome, unsuitable to a treatise of this kind, I could have extended it to a moiety of the vocabulary; but it is to be hoped that the specimen here given will suffice, more particularly as it embraces so great a variety of terms.

'It may be thought that the difficuly would be insurmountable of drawing a just conclusion of the sameness of these two dialects of the Scythian tongue, because of the Hebrews not using vowels, and the danger of substituting the sound of one vowel for that of another, but in all the instances I have adduced, the identity of language is manifested by the same words being accurately descriptive of persons, places, situations, qualities, and even technicalities, had the variance being tenfold greater than it is, it might reasonably be accounted for by time, and a multitude of circumstances which that great transformer, nay consumer, seldom fails to produce.

Should you be desirous to become acquainted with the history of the Hebrew writings, and the explanation of the various traditions, readings, and the terms applied thereto, and to the expounders thereof, I beg leave to refer you to the 5th book of the 1st part of Prideaux's Connection, where you will find the whole made perfectly clear and satisfactory,

SECTION IV.

Taking our departure from Palestine, let us move to Armenia, whither Noe fled from Magh-seanar; before we enter these parts, I must notice that Colchis received an Egyptian colony a thousand years before *Christ*; that the Greeks traversed, and the Romans subjected, all these countries, wherein the latter people changed names of places to a conformity with their own construction of the primitive Scythian language, the alterations easily discernable by reason of kindred speech, an observation not called for in the preceding section, because the Greeks did establish themselves in, and the Romans did reduce to the state of provinces the land of Canaan, we have from the Hebrews, names of persons, places, and things, in their original name, hundreds of ages before these Scythian tribes, who had moved westward as colonists, returned eastward in the shape of conquerors, long antecedently to the emigration of a Gaal of Sciot from Ib-er, a circumstance that marks the preservation by the children of Israel, and the adherence of the children of Er-i to the primitive language of

which you can judge, when the original words, with the alterations, are set before you, to which I shall now proceed in alphabetical order.

Ar-men-ia	Ard-mionn, the summit of the height.
Arrarat-min-ii	Air-rearacht-mionn-e, "This is the apex of the ascent," in fact the land of Ardmionn had its name from this famous mountain
Ar-ax-es	Ar-ursg-eis, "The impetuous ravaging confluence of waters."
Alb-ban-ia	Ailb-binn, "The pinnacle of the heap of confused heights," as shall be farther remarked on, and explained
Cau-cas-us	Gaba-Casan, pronounced Gou-Casan, "The Smith's path," see note in the Chronicles
Colch-is	Colg, a sword, in this country were the mines from whence all the neighbouring tribes had their swords, and vessels of brass
Mare Eux-in-um	Moir Eis-amhan, pronounced Eis-aun, "The sea of the multitude of rivers."
Gomer, the tribes of Pontus on the Euxine, and on the coast of Phrygia	Gomur; to the sea, which circumstance gave rise to the specific denomination Gomurig
Japheth	Iath-foth, pronounced Ia-foth, "The foundation of the land." This son of Noe was the first chief of the Scythian race who commenced his reign as a native of Ardmionn
Ia-van	Iath-ban, the emigrator, pronounced Iafan
Ib-er-ia	Ib-er, the place of Er, "The land of heroes," now pronounced by mo-

derns Iye; the preposition to numerous districts in Eri, at this day strangely corrupted by English writers to "Hy," neither of which letters are in our alphabet, in which they have been followed by native scribblers, who have pretended to a knowledge of our ancient language

Magogia — Magh-og, the plains, or lands, or regions of Og, see note in the Chronicles, where it is demonstrated that the name of this chief was Og, as Og of Bashan, Og-eis, Ceann, and the like, and that the country he ruled was Magh-og, the cause of the corruption made palpable and obvious at first sight

Meshech — Meas-aice, "The tribe of the land of acorns"

Nomades — Naoi-maid-eis, "Noe's multitude routed in battle." This is the true signification of this term, the followers of Noe from the plains of Shinar to Araxes

Tubal — Tubal, the original name of Ib-er, preserved by the Hebrews, it was the people of this country that Og, and the children of the Noe-maid-eis, drove north of Gaba-Casan, as mentioned in the chronicles of Eri, and more particularly explained in the note on the word Caucasus. They were famous in the use of the sling, which we adopted, and still call from them Crann Tubail, the staff of Tubal.

Such are the primitive names of these celebrated persons and

places in Armenia, and the neighbour countries, which, as you perceive, do not differ much from the Roman, indeed in nothing more than the terminations, save Euxinum, in which they have made great havoc; with Arrarat Minii, Ia-foth, Mescheth, and Tabal, they have not meddled, they stand in their original form. That the names given by the Romans are correct, I presume you are capable of judging; whether I am literally accurate or not in the orthography and explanation of the terms in the Gael-lag language, I appeal with confidence to all those of Er-i, and of Ailb-bin, who have knowledge of the ancient language. In truth, every word is set down with undubitable exactness, and is, as you will discover by acquiring adequate information, accurately descriptive of the object presented to you.

SECTION V.

Though the tribes of Og-eag-eis have precedence, as the first that had separated from the stock of the Noe-maid-eis, yet for the sake of connecting our subject more closely, I shall first pass to the north of Caucasus, and notice the names of the principal tribes, lands and waters, in that quarter, adhering to the method and order hitherto pursued.

Artiscus	Arduisg, the upper water
Bor-is-then-eis	Borr-uisg-tan-eis, the confluence of the swoln waters of the land
Cimmerii, Cimbri	Geimarig, people of a dark and gloomy region
Celtæ	Ceiltig, "concealed," "hidden from view," another term applied by the Scythians, to the European tribes, because of their being concealed in the forests with which that quarter of the world was encumbered
Dacia	Deas-iath, the south country, the tribe whereon was called by the Romans Daci, they were a Gael or kindred of the Gothic Getæ, and had the

specific denomination of Daci, merely because they dwelled in the south, and were in fact, the most southern of all the Goths. I shall always remark on this word Deas, which is to be found amongst all the Scythian tribes from the Sgeind to the utmost extremity of Eri, to signify the south, and the right hand, as before noticed in Ke-desh, in the land of Canaan, and again and again to be repeated, through the entire course of the migrations of the Scythian race

Dauria — Douriath, the land of water, Dor of the Hebrews, Udor of the Greeks, Dur-um of the Romans, as appears in the termination of compounds, and Hydro, in the beginning of others. We learn from Von Strahlenburg, that "This country is called Dar-ia or Dauria, from its being full of waters and rivers, in comparison with the Mungal and Kalmuck countries, which are very dry and barren"

Gothi — Goth and Gath, a long spear, from adopting which on the invasion of the lands of the Geimarig or Ceiltig. This Scythian tribe assumed the specific denomination of Goth, so in *Philistia* Gol-iah of Gath, the haft of whose spear was like a weaver's beam

Getæ — Geat, Milk, this tribe of Goths derived their name from their living on milk

	and curd, they are the Galactophagi of Homer, which signifies milk-eaters, and in the language of Eri, is Geallacd-foghac, a livei on white (that is) unskimmed milk, but by the addition of fogh-ac should with more propriety be rendered curd-eaters
Gerrus	Garbuisg, the rough boisterous water
Gepidæ	Ce-buaid-e, it is the land of a mixed multitude
Iazyges	Eac-seig-aos, "Champions on horses," these were Sarmatæ auxiliary cavalry to the Goths, who gave them grants of lands for military service
Ister	Uisg-tur, the water of the land
Maurus	Mor-uisg, a great water
Pan-on-ia	Ban-amhan-iath, pronounced Bannaun-nia, "The river barrier country," critically descriptive of its situation and circumstance
Tyr-as	Tir-uisge, of the self-same signification as Ister, with merely a different construction of a term
Theyss or Tobesk	Taoi-uisg, the winding river or water, as will be farther noticed
Tana-is	Tain-uige, the water of the country
Tetraxitæ	Traig-uisg-ti, "The men of the country to the sea shore," the name of a tribe of Goths who dwelled about the lake Mœotis, and down to its mouth on the shore

Such are the names and signification in the primitive Scythian language of the above tribes and places. It is to be observed, that besides the Scythian, another Asiatic language was introduced into this northern quarter of Europe, by the

Sarmatæ, called Sclavonic, whilst the native tongue was Finn, Litwa, Tudesque, Scandinavian, as different from the Scythian and Sclavonic, as these latter were from each other, or as the Scythian was from the Assyrian, Arab and Egyptian, as distinct as their respective origins.

To these let me add as properly belonging to these parts.

Oghus Khan	Og-Eisceann, "Og, the head of the host," this was the celebrated chief of the Goths who invaded Media, about 640 years before Christ
Vesta	Tabite, Herodotus says in the 59th chapter of Melpomene, that in the Scythian tongue, Vesta is Tabite; when we arrive in Greece, you will be distinctly informed that Estia was a Grecian mutation from Asti, the dwelling of the conservator of the sacred fire, the Roman name for which was Vesta, all of them signifying, and alluding to fire, which Asti, Estia or Vesta, are called by the unlettered Goths Tabiti, now Teth-biota pronounced Thebitha, means the heat of life
Zamolxis	Sam-mole, the fire of the Sun, a man of these Getæ who was worshipped by the above name
Baskars	Beacaire, "A feeder of bees." There is a tribe of Nomades in Russia, called Baskars, whose occupation is tending bees, and they live on the borders of the river
Urat	Ur-iat, "The place of the fire," the names of the chief place of all the Scythian tribes had reference to fire

SECTION VI.

From the time of our departure from the land of Canaan, whilst we traversed Ardmenia, the countries neighbour thereto, and the lands of the Goths, you have had no certain criterion to resort to, resting your opinion principally on the aptitude of the terms to the description of the objects; but when we shall pass the Bosphorus, whither I am about to conduct you, the case will be altered; there you will have abundant means of judging of the diversity, or identity of the language of Greece and Eri, but previously to our undertaking this voyage, a few observations are to be made touching the positive and relative circumstances of the two countries, and the causes which have produced the variance, that is to be found in the dialects at the era of the greatest refinement of the former, as appears at this day in the writings of their purest style, and in the original, rude, unpolished form of the latter, in its highest state of improvement, as written by the Olam, and educated, when it was the living language of the children of the land.

Though the Hellenes, Pelasgoi, and Akaioi, were all of Scythian origin, you have seen, in a former part of this treatise, that the connexion was very remote, even between the two last, though much more nearly allied to each other than either was to the Hellenes; yet all spoke in the same tongue, though in dialects somewhat different, the Hellenes in the primitive speech, the Pelasgoi with a tincture of Egyptian, and alien terms and phrases adapted to new acquirements, during their sojourn of 350 years in a foreign land; whilst the Akaioi had been for ages versed in the science of letters, first introduced into Ogygeia from Sydon, by Cadmus, about 1040 years antecedently to the christian era, and thence propagated, and became the standard of all the Scythian tribes of Greece; from that time, though the progress of the refinement of the language was slow, it was gradual, yet so great is the variance between the sound of the voice in the pronunciation of words before the attainment of letters, and that which characters re-

GREECE &c.
CIMMERIA OR CIMBRI OR CELTICA
GERMANIA
DACIA
GETÆ
TETRAXITÆ
MÆSIA
MARE EUXINUM
EMATHA OR MACEDON
THRAKE
GOMERII
EPIRUS
ELLAS
Gurates
PELOPONNESUS
SICANI OR SICILY
MARE INTERNUM
AFRICA
Longitude East from Greenwich

presenting the same word produce, that the circumstance had wrought a wide distinction between the dialects of the Phœnicians, of the Hellenes, and of the Pelasgoi; and so inveterate is ancient usage, that the Akaioi in the neighborhood of the Hellenes on the one side, and of the Pelasgoi on the other, abandoned their more improved dialect, and adopted the more primitive dialects of these two unlettered tribes, their speech being more consonant to the ear of their equally unlettered brethren; for it must not be presumed, though Cadmus, the Idæi Dactyli, and men of eminence, were conversant with letters, that the mass of the people were instructed in the use thereof. But in process of time, from the universal prevalence of education, when letters became the fixed and durable standard, all the tribes of Greece conformed with trifling variations to one and the same mode of expression, the first step towards the improvement of which was a rude compounding of primitive terms, invariably monosyllables, which improvement was, from time to time, carried to that degree of exquisite refinement for the purposes of writing, or the ends of speech, as all who read the works of the Greeks feel and admire; to such a state of refinement did they bring their language, so metaphorical, not in style only, but in the composition of the terms themselves did it become, in which more respect was had to elegance than to literal signification, so closely was Euphonia observed, that original form was made as much as possible to bend thereto, by which practices the ancient language was taken off its basis, many primitive words were wholly abandoned; whilst many more are recognizable only in compounds, and there in a shape somewhat changed.

In consequence of all which, a new department in the republic of letters was created, called etymology, and speak it doth in more nice and delicate articulation, than the powers of those moderns of Cimmerian origin, who have assumed the office of being instructors in the science, are capable of uttering, as appears from their absurd ill-digested performances. Yet why say ill-digested? nought can be digested by mind or body that hath not been received therein. How can

one, unskilled in the primitive simple terms of a compound, separate the parts so as to shew the value and signification of each and of the whole? What would be said of a man professing the art of chemistry, who was wholly ignorant of the several properties and elements of which a mass was composed? If a considerable difference appears in the dialects of Greece and Eri, it is possible your mind will not reject without due consideration, the solution to be found in the foregoing, and in the different circumstances of the two people; the one isolated either in Gael-ag or in Eri, for 2500 years, without intercourse with any other people, save the Phœnicians, and those of their own race in Biscay; and that only for the first 500 years of that time, no attempt made to invent a new figure besides the sixteen originally received, to express a customary sound, but recourse had to a dot thus, · or to the addition of some consonant with which the word had theretofore been overcharged to supply the defect. The other in communication with the whole civilized world known to them; themselves the foremost in the file, who had formed figures to represent every tone of the human voice, and had attained an excellence inimitable in all arts and sciences; notwithstanding these causes, sufficiently adequate to effect a variance so great, as to render an attempt to prove their identity a work of great difficulty, the most perceptible difference to be found at this day between these two dialects, consists in the greater number of compounds in the Grecian, and hath proceeded from the Grecian fashion of forming words to sound harmoniously to the exquisite ear of that highly polished people.

I have therefore to request that you will not suffer yourself to be led astray from the original language by Grecian terminations, nor yet by the alterations of the radix for the purpose of adapting words, particularly compounds, to the genius of the refinement of the Greeks. In simples the change wrought by them, consisted for the most part in the expulsion of letters, with which the primitive Scythian language abounded, (as in all original unimproved languages) and doth abound, as to be seen at this day in the language of Er-i,

enough, however, of the radix hath been preserved by the Greeks, to enable one acquainted with the original tongue, on which they have formed their dialect, to discern and demonstrate the family likeness to the dialect of Er-i, notwithstanding the elegant and more captivating dress in which they have decked the ancient language.

From the same source that the Greeks derive their language, do the children of Er-i derive theirs, from the same font that the Greeks drew their original sixteen letters, did the children of Er-i draw theirs. *Cadmus* having taken from Sydon the sixteen Phœnician characters of the Scythian language (all that were then in use) to Ogygeia, 1040 years before Christ, *Eolus* having taken the same letters from Sydon also to Gael-ag, about 1360 years before that era, to which number our Ailm Beth (alphabeta) is still confined.

To these observations I take the liberty of assuming as a fact, which shall be fully demonstrated when I come to compare the dialects of Sydon and of Er-i, that the dialect of Er-i stands in a shape more like unto the original language than that of Greece, the former having been subjected to very few and trifling alterations, the latter so cut up, as to be rendered susceptible of various derivations of an infinity of compounds, (a vast number of which serve but to expose the total ignorance of Etymologists) the fashion of uniting the simples of which they are composed, being mere matters of taste, but as the language of Er-i consists for the most part of simples, you must not expect to find them put together after the same manner, in the same figure or order wherein the Greeks have conjoined their simples, whilst the primitive words once common to both, still adhered to in Er-i, on which the Greeks have formed their dialect, shall be set down and literally explained, which, when you shall have carefully examined, and duly considered, probably your first sensation may be of surprize, that no greater difference should be found to exist between the two dialects; to which may probably succeed that of amazement at the identity of the language of tribes, so long and so widely

separated, so inveterate is language, so adamantine, so conclusive a criterion of the origin of nations.

This exposition is so novel, so opposed to opinions long established, that men will be loth to surrender the knowledge they have acquired, and accepted for wisdom, to information conveyed through the medium of a language they have been in the constant habit of despising, and calling by all manner of foul and opprobrious epithets, though wholly ignorant of its elements, construction, yea, of its very name; but the world is never too old to learn, and though prejudice may be too strong at the present against the admission of truth, an hope may reasonable be entertained that such may not always be the case, especially as the more the facts herein set forth are investigated, the more and more veracious will they be found.

These things premised, let us now proceed to the examination of all the names of countries marked on the chart, as the seat of the Og-eag-eis, Pelasgoi, and Akaioi, and of some celebrated persons, institutions and events; to which I shall subjoin a catalogue of Greek words, which I shall collate with words of Eri of the same signification, observing the foregoing order, except that I shall commence with Iavan, and the Og-eageis, the people whose lands they invaded, and the passage by which they entered, as the most suitable introduction to this most interesting subject.

Dialect of Greece.	*Dialect of Eri.*
Ia-van, this is not a word of the Grecian dialect, though it be of the language, by reason of its kindred with the Hebrews, it was not amongst the letters of the Scythians, therefore, the Greeks would call this person, Aiaban	Iath-ban, the emigrator. He was the first that separated from his brethren the Noe-maid-eis of Ard-mionn, the literal translation of the word "He went from his country".

Ogyges, supposed to be an individual, a king of Attica, in 1766, before Christ

Og-eag-eis, "the diminution of Og's multitude," the explanation heretofore given on this head, has, it is to be hoped, confuted all the fabulous relations, and demonstrated the fact; it is to be farther remarked, that the name of Og-eag-ia hath been applied to Eri, from tradition, and fragments of old poems, at a time, and by men, who had no idea of founding a system thereon, but merely because the fact of the Gaal of Sciot having emigrated from Ib-er, which was one of the nations of Magh-Og, has never been lost sight of, and you will find by the chronicles of the Iberian tribes in Spain, they called themselves Og-eag-eis, and Noe-maid-eis

Allo-genes, translated Gentiles, the term applied to the aboriginal people of the part of Europe invaded by the Scythian Og-eag-eis

Gein-aile, "Of another genus of the human species," as before mentioned

Bos-Phorus, the name of the water by which the Euxine discharges its water into the Ægean sea, the passage of the Og-eag-eis into Thraxe, supposed to be derived from Bous, cattle, and Porus, a way or passage

Cos-foras, compounded of Cos, the foot, and Foras, a way through or over water. In the dialect of Greece, Pous came to signify the foot, which I take to be a corruption of Cos, and that Phuras was a way over water, we find in the accusative of Ge-phuras a bridge; here let us remark that neither *p h* nor *φ* were of the original letters of Greece or Eri, the sound of the former being denoted by *f*, therefore Phuras must

	have been an alteration from Foras, for these reasons as well as the want of meaning in Bous-poros, I conceive the true signification of this term to be, the way by which the Og-eag-eis passed into the land of the Allo-Genes, and that the original words were Cos-foras, first changed to Pous-foras, and at length on the acquisition of the letters *p* and *h*, to Bos-Phorus.
Amphyction, a supposed son of Deucalion, by whom the council called Amphyction was instituted	Am-fic-tain, "as well town as country," a name derived from the nature of the institution; the election of deputies by certain communities of Greece, to represent the whole thereof, "those in villages, as well as those scattered over the territory; an individual, Amphyction, is a creature of fable, whose existence may be more than doubted, when his era is misconceived by nearly 500 years; moreover the Greek word must be a corruption, for they had no such letter as φ till Palamedes invented it, and he did not live for 600 years after the supposed age of the fabulous Amphyction
Arcadioi	Airceadig, the people from the first; proof of the aboriginality of the Arcadians
Astu, the name given to Ce-cro-pia by Theseus, on his consolidating the 12 Astus established	Asti, "a dwelling;" at this day it denotes "within," "at home." This was the term applied to the fixed dwelling of the guardian of the sacred fire, from which the Tethgnè

by Cecrops, and erecting this city into a metropolis, afterwards called Athene

was kindled on the bri, or mount to assemble the congregation of the people, which continued burning whilst they abided together. This dwelling became, after the introduction of the gods of Egypt into Greece, transfigured into Estia, the Goddess of Fire

Achaia, a district of Greece, first called the land of the Curetes, said to derive its name from Achos, sorrow. What absurdity!

Agh-cath-iath, pronounced A-cah-ia, "the land of the feats of arms in battle." This shall be fully explained under the head of Kadmos

Eleusis, a city in the north of Attica, the first permanent establishment in Greece, of the tribe of the Og-eag-eis

"El-eis-eis," the accumulation of the powerful; eis-eis, literally means, multitude on multitude, changed by the Greeks to Nesis. That they did not in after times call this place Elnesis, cannot be accounted for only by Eleusis being considered a word of more softness and harmony, to which they never scrupled to sacrifice the original language

Ephori, officers of Sparta appointed to watch over the rights of the people

Faire, a watchman

Ætol-ia, a district of Achaia, or the land of the Curetes

Eitleadh-iath, from Et-l-ia, "the land of flight." This country had its name from a tribe of the Og-eag-eis, (expelled from Peloponnesus, by the Pelasgoi) flying thither, where they were granted a settlement by the Achaioi. It is also said that the chief of this tribe of Og-

eag-eis, whose name was Œtolus, fled, on having killed Apis, to this country, from El-is, and that from him the land was called Œtolia; but the fact is, both individual and country derived its name from the flight, be the cause thereof what it may

Herodotus says, in his 41st chapter of Polymnia, that the Persians were once called Cephenes

Ceabfine, the head or chief tribe

Bœo-t-ia, the first recorded name of which was Og-eag-ia, then Kadmeis. It is said to owe its name to one Bœotus, a son of one Itonus; or "a bove," from a cow, by which Kadmos was conducted into the country. Mercy on us! after this manner are the youth of Europe instructed. Here we have Cimmerian etymologists, speaking in the Roman tongue, and deriving from it a Grecian name, hundreds of years before the Roman language was formed

Bo-iath, "the land of cattle;" the letter *t* introduced by the Greeks to prevent hiatus. The soil of this country was very rich, and abounded in cattle; and from the people indulging themselves in eating animal food, and from the weight of the atmosphere, they were accounted the most dull and rude of all the Greeks

Bri-ses, a priest of Jupiter, the father of the girl, for the possession of whom, according to Homer, Agamemnon and Achilles contended	Bri-seis, "he sat at the mount." In this word we recognize the ancient term Bri, the mount where the Demoi assembled, close to the Asti, the dwelling of the priest; though the Greeks accepted the gods of Egypt, they never abandoned their veneration for fire, the present emblem of the SUN, the primitive object of their adoration
De-meter, said to be derived from Ge and Meter, the mother of the earth. This is a whimsical alteration of the word Ge, for which there is no accounting. She was the Goddess of Agriculture, according to mythology, the absurdity of which, I wish to correct, as the bane of history, destructive of the truth of the memorials of antiquity	Ce-maid-ar, "the breaking up of the earth by ploughing." This personage, who had also the name of Ceres, was of Sicilian origin, a country remarkable for its fertility and early improvement in agriculture. She might have come from thence to Eleusis, and might have instructed the young chief of that land in the science of husbandry, for which she was held in grateful remembrance. The mother of the earth she could not be called with any colour of propriety, her era being perfectly ascertained, and comparatively modern
Epir-os	Aoi-bir-eis, "the country of many springs," critically descriptive of its natural property
Ellas, the northern part of Greece properly so called	El-aos, "the country of the powerful." El is synonymous with all; ol, a word of great signification, denoting excellence, and eminence in the highest degree, a name given to this land of a tribe of the Og-eag-

	eis, on becoming stationary, after the manner of the Pelasgoi and Achaioi
Ellen, a supposed son of a person called Deucallin, a creature of fable	Elen, "the powerful one." This person was the chief of a tribe of the Og-eag-eis, who advanced to the country south of Thettalia, and abided there; he rendered himself illustrious by curbing the Pelasgoi, who issuing from Peloponnesus, had invaded divers occupations of the Og-eag-eis
Ellenes, a tribe of Greece, of whom a most confused and incoherent account hath hitherto been presented to the youth of Europe	El-en-eis, "one host of the powerful," they were a tribe of the Og-eag-eis, who, proceeding from Thrake, strayed south to Thettalia, and from thence settled on the land immediately south thereof, called Ellas, from them all the Greeks were in a large sense Ellenes
Ellotes	Allod-eis, the people of ancient days. Allod, signifies time beyond record or memorial
Emathia, the most ancient name of Makedon, supposed to have had its name from a king Emathion	Aoi-magh, "the land of plains," a level country, the same name, and for the same reason, as the Hebrews called the country of Canaan, of which Sydon was the capital, Hamath; called in the chronicles of Eri, Aoi-magh
Ce-cro-pia, in latter times Attica; supposed to be called from a man Cecrops, it is to be observed that Kroke is a shore, and	Ce-cro-baidh, pronounced Ce-cro-bi, "the narrow land of waves," an Isthmus; the individual Ce-cro-ps is a child of fable, the above compound is accurately descriptive of Attica

the transposition of the words to Kecro, would be nothing in the estimation of the Greeks

(*a*) Kad-m-os, the Sydonian chief, who emigrated from Sydon to Og-eag-ia, from him called Kad-m-eia, where he founded Kadmeis, afterwards called *Thebes*

Cath-im-eis, "the head of the host in battle," from this chief the Akaioi, and the northern land of Akaia, had their names; he it was who introduced the sixteen Phœnician characters of the Sydonian dialect of the Scythian language into Greece, A B c d e f g i l m n o r s t u, to which Palamedes, who died during the Trojan war, added Th, ξ, χ, φ, and Simonides, who lived 540 years before Christ, made the farther addition of é, z, ψ, o

Kal-u-don, a town of Œtolia, said to have its name from a son of Œtolus, who fled hither from El-is

Cal-a-dun, "shut up amongst hills," and shall be farther explained when we come to the Wal-den-ses, and the north of Britain

Iapides, a region to the west of Illurike, inhabited by Scythians, Cimmerii, and Ceiltig

Iath-buid-eis, pronounced Ia-bid-es, "the land of a mixed multitude," corresponding exactly with the accounts of antiquity

Illurike, the western extremity of the lands of the Scythian tribes, extending from Thrake to Iapides

Eil-ear-aice, "the other end or extremity of the tribe," this term shall be more fully explained when we arrive on the banks of the waters of Ib-er in Spain

Liburn-ia, a district of Illurike, on the Adriatic

Libearn-iath, "the country of a particular kind of ships called Libearn," called by the Greeks Liburnon

Makedon, said to owe its name to a king Makedo, such another as Emathion, of neither of whom did the world ever hear, till created to give names to countries	Mag-eaden, "the face of the planes," the chart shews the strict propriety of the name
Mæs-ia, a district of the vast country of Thrake	Meas-iath, "the land of acorns"
Pelasgia, the ancient name of Peloponnesus, the people of which were called Pelasgoi, by which names all Greece, and all the Grecians, were in a large sense oft times called, derived as is supposed from an individual called Pelasgos, a creature of the imagination	Beilas-ce, "the land of permanent houses," which, till the arrival of this Scythian tribe from Egypt, as heretofore explained, had never been seen by the Og-eag-eis, the general voice of antiquity attests, that the first houses erected in any part of Greece, were built in Peloponnesus and Cecropia; when priests from Rome inundated Eri, they imported the letter P, from which time it was used in our language, from this word is derived Palace, wherein kings and bishops consume the fruits of the earth
Peloponnesos, supposed to derive the name from Pelops, the son of Tantalos, and Nesos, an island	Beol-ob-an-inis, "an island all but the mouth," to whatever transpositions and elisions the Greeks had recourse for the sake of Euphonia, they were never carried to such an excess of absurdity as to call Chersonesos, Nesos, Inis is the primitive word, on which the Greeks formed their Nes-os, and the Romans their Inis-ula, contracted to Ins-ula; and

though Beol, a mouth which makes part of this compound, was disused by the Greeks as to the human mouth, we find it preserved in Ek-bolai, the mouths of water, which is not derived from Ek-out and Bole casting, but from Uisg water, corrupted to Ek and beola, lips, and is synonymous to the Roman Os, or Ostium, the mouth

Pleuron, a town of Ætolia, said to be called from a son of Ætolus

Blur-aon, "the choice one," this town and Kal-u-don were built by the tribe of the Og-engeis, who, as before mentioned, fled from the Pelasgoi, the latter place situated amongst hills, this the other in the Champaign, therefore considered more choice or excellent than Kal-ud-on

Thrake, said to derive its name from Thrax, a son of Mars

Traig-ce, "the land of strands or shores," accurately descriptive of this vast region, bounded on three sides by the shore of the Euxine, the Bosphorus, and the Ister

Till it touched Illurike, Mesia being originally but one of its subdenominations, Thrax, the son of Mars, is one of the children of mythology, as a farther proof that the name of this vast tract is connected with water, I have to remark that the most potent of the tribes thereof had the specific appellation of Odrysæ, and that in a general sense the name of Odrysius was given to a Thracian, which words, Odrysæ and Odrysius, are derived from Udor water; English bible translators say the country had

its name from Thiras, one of the sons of Japheth, but these Cimmerian traductors either forgot, or did not know, that the land was called Thrake, not Thrase

Sigynæ — Seigionig, "Champions." Herodotus says, in the 9th chapter of Terpsicore, that a tribe of the Medes called Sigynæ, extended almost to the Eneti, in the Adriatic, and he adds, "how this can be, I am not able to determine"

I beg leave to observe, these people were foot auxiliaries, as Iaziges were horse auxiliaries (both Sarmatæ) to the Scythians, and this notice of Herodotus confirms me in the opinion, that the Sarmatæ were Assyrian Medes, who, though not incorporated, were confederated with the Scythians in the north of Europe.

Pru-tanei-on Pru-tanis — Bri-tethgne pronounced Bri-tinni, "The fire hill"

Thus defined by those who pretend to knowledge of the Grecian language, the former, a "Chamber," or Conclave," a "Common hall," or "Council house." "A place at Athens where those who deserved well of the republic were fed," item, "A large and magnificent house," item, a "Store house," item, a "Fire court."

The latter, "a præfect," "administrator," or "keeper," quasi "purotamis."

From which it appears that

To illustrate the true meaning of this word, it will be necessary to state the ancient institution of the Scythian race, which gave rise to it.

In every commune of the Scythian lands, there was a small mount either natural, or artificial, nigh unto which was a permanent booth, the only one in the district, wherein dwelt the individual, whose office it was to guard a portion of sacred elementary fire, to prevent its being extinguished, and also to

Pru-tanei-on was a chamber or hall, where certain officers called Pru-tan-es assembled, and that the term was also applied to a store-house for corn, distributed by these Pru-tanes, or by officers bearing the same title

Now prithee attend to the radices from which "Pru-tan-es" is by the etymologists fancied and confidently declared to be derived; it is, say they, derived from "Puro-tamis," a "præfect of corn," vel, a "protos," "the first," which word "Puro-tamis," they are pleased to inform us, is derived from "Puros," quasi, "Spuros," pronounced "Sporus," "Corn" and "Temno," "Seco" to cut, from which "Pru-tanei-on" is also derived, whilst some of the order, suppose the original word to be "Puros-tameion," a "Fire court"

To apply terms of reprobation suitable to this imposition on the minds of youth, anxious for a knowledge of the truth being impossible, I shall content myself with first exposing kindle therefrom an artificial fire on the summit of the adjoining mount, the signal for the assembling the people of the commune for the purpose of transacting their affairs, and which continued to burn whilst the congregation abided there about.

This hill was called "Bri," the artificial fire "Tethgne," and the dwelling nigh thereto, "Asti," accordingly, we learn, that when the Pelasgoi arrived in the southern quarter of Greece, they divided the district of Attica, into 160 "Asti," afterwards reduced to 12, over which Theseus established superior jurisdiction at Ce-cropia, the name of which he changed to "Asti," as much as to say the Asti, the metropolis; in like manner did all the nations of Greece change places and manner of holding public assemblies, first from the Bri-tethgne, to villages, and then consolidated many small communities into one principal Asti, whereby a city came to have the name of Asti, which originally was applied to the hut of the Ieros, guardian of the sacred fire. In like manner as to the Bri-tethgne;

the foregoing farago of absolute nonsense, sufficiently obvious one might have thought, from the various transpositions, incongruities, and the Vel "Protos," and then explaining and demonstrating the genuine signification of these words

Pru-tanei-on composed of Pru and tanei, the "on" being merely a termination, the first of which some of the etymologists change from puros, the invariable signification of which is fire, but as that does not answer on the present occasion, they have made it a mutation from Sporos, quasi, poros, corn, and Tanei, say they, is from Temno, seco, to cut, divide or distribute; but conscious as it were of the absurdity of these conceits, they abandon that conjecture, and venture on an alias, in the shape of Protos, first, others of the etymologists say this word is quasi "Puros-tameion," a fire court, Pur-os changed to Pru, and tameoin to tanei-on; it is not a little curious that though fire is the chief the custom of the whole community assembling in the open air, round the mount, being violated; it happened in process of time, that individuals in the cities erecting themselves into what they pleased to call an aristocracy, assumed privileges to which they were continually making additions, whereby the body of the people were excluded from the original power, the right cœval with, and a necessary appendage of their being, and existing in a state of perfect security, of managing their own concerns, or actually and bona fide choosing the persons in whom they had confidence, to transact their affairs subject to the will of the majority of the society, and the usurpers being few, and easily accommodated in a chamber or hall, within an house, the ancient name of the primitive institution, and the institution itself shared the same fate of being corrupted. Bri became Pru, and Teth-gne suffered the slight alteration to Tanei, on being merely a termination of the neuter gender

That these were the primitive words of this term is obvious

ingredient in this composition, it is not denoted here by "Puros," but by "Tanei," the term in its present form being an alteration from the original, "Bri-tethgne," as you will find illustrated in the dialect of Eri. Had Pur-os made part of this word, the Greeks would not have altered it to Pru

from the Pri-tane-um of the Romans, whereon we find *p* only substituted for *b*, a practice to which they were prone, and though "Tane," signifies fire, changed from Tethgne, pronounced Tinni, on which the Romans formed their "Ignis," whilst the fact of Tethgne being the original word for fire, not elimentary, is proved in this compound of the Greeks. Mount Sinai was a Bri-tethgne, mount Palatin-us was a Bri-tethgne, Bri-ses was the priest whose station was in Asti, near the mount, every page of the chronicles of Eri proves the ancient institution, and the primitive term for the place of assembly, as you will witness

I have gone to some length to expose the absurdities of pretenders to etymology, as also to demonstrate the value of the unadulterated, unimproved dialect of Eri, whereby it is yet possible to ascertain the most ancient signification of words, and to point out the alterations that have been made therein by the Greeks and Romans, to form dialects conformable to their respective tastes

Thermo Pulai, the celebrated pass into Greece, said to owe its name to warm baths in the neighbourhood

Tearm-ob-aile, the limit or boundary of obstruction,

Here it was, the famous council Amfic-tain assembled and here was the barrier of Greece. Had the Greeks derived the name from warm baths, fanciful as they were in compounding simples, they would have called the place Therma-Pulia, which would have been more agreeable to the tongue and ear, though even so, they would have been guilty of a great absurdity, with which I would not charge them of applying the epithet Therma to Pulai, because of warm baths in the neighbourhood

Thettalia said to have the name from one king Thessalus !!! of the same cast as kings Ogyges, Bœotus, Emathion, Macedo, Pelops, Thrax, with a long catalogue of &c.

Teth-aille-iath, "The most beautiful warm country."

English Etymoligists usually speak Latin-Greek, the former being the language they are better versed in, here they derive Thettalia from a man Thessalus, because the Romans called the country Thessalia

Triptolemus the son of Celeus, he was chief of Eleusis a city of the Og-eag-eis, the first of that tribe who is recorded to have been skilled in the science of Agriculture, and the use of the plough by Ceres, a Scicilian woman

Tir-tolaimac, "One that perforates the earth"

That the Pelasgoï were acquainted with the art of raising corn for bread during their sojourn in Egypt must be presumed, nor can it be doubted that the Sydonians had acquired the knowledge, but it is not equally certain that the Og-eag-eis were versed in husbandry, they lived on acorns, on fruits, flesh and milk of cattle. It is probable notwithstand-

ing the fables of Ceres, that the chief of Eleusis might have learned the art of ploughing and tilling the earth, and raising corn from a female from Sicily, an art that appeared so wonderful to them as to be venerated and celebrated for ages, by the name of the Eleusinian mysteries

Chomages, the name of the tomb or heaps of earth, beneath which Aillyattes was buried near Sardis

Comalcei, heaps of earth, the description of the tomb of Allyattes differs in nothing from a Tuam of a chief of Eri, but in the superior magnificence of the former

Of the names of persons and places the definitions here given are very different, as you pereeive from those generally received, I have therefore to impress more deeply on your mind, that the Noe-maid-eis, the Og-eag-eis of Greece and of Eri, the children of Sydon and of Israel, having had one and the same original language, become more or less diverse according to currents of communication between these several tribes and stranger people, climate, taste, and a great variety of other circumstance, if the dialects of the Scythians of Greece and of Eri, were originally represented by the same figures, to the number of sixteen, to which in process of time, long time, an addition of eight characters was made to the Alpha, Beta, of the former, whilst the Ailm, Beith, of the latter, received no increase. If you find in the vocabulary of the former radical monosyllables confessedly subjected to mutations, compounded in a fantastical manner, for utterance most agreeable to the tongue, for sound most pleasing to the ear, an infinity of words denoted by letters not of the sixteen originals, whilst the rude nomenclature of the latter, stands nearly in its primitive cumbrous form, moreover, if you recognize the words in their new fashioned attire, expressive of the same ideas as their kindred in their antique garb, methinks you will not hesitate to acknowledge the identity, the latter bearing a nearer resemb-

lance to the parent of both; and that such is the truth, I re-assert shall be proved when I come to treat of the Phœnician language, the middle term by which we can arrive at satisfactoy proof. These observations made, I shall now set before you a variety of words in the dialects of Greece, Italy, and Eri, of the same signification in all, wherefrom you will have an opportunity of witnessing that the dialects of Greece and Eri bear a nearer resemblance to each other, than either doth to that of Italy, allowed to be of the same family as that of Greece.

Dialect of Greece.	*Of Italy.*	*Of Eri.* *Germannic.*
A-bus-os, said to be derived from A, when it gives additional power, and Busos Profundum	Infinitæ profunditatis vorago	Aoi Baidh-seis, pron. Ai Bai-seis, the land of heaps of waves; the Scythians called the sea, "the world of waters."
Ag-ao	Stupeo	Ag-aim, I am astonished
Aggel-os	Nuntius	Giola, a messenger or servant
Agkura	Anchora	Anccoire, an anchor
Agkuran Kal-an	Anchoram demittere. This is not the right expression in Roman, the word should be Cel-are, wherein you perceive the original word, and the variations of Greece and Italy, thus Ceil Kal Cal	Ancoire Ceil-an, hide or conceal the anchor, that is, in the water. The expression now used is cast anchor, of course into the water, where of course it was concealed. Here let me once for all note, that neither we of Eri, nor those of Italy, ever had the letter K, our C being always pronounced as K, whilst those of Greece substituted the figure K for C

Ag-nos	Ignarius	Eag-nous, deficient in intellect
Ag-on, said to be derived from A, bearing what signification is not stated, and Gonia an angle or corner ! ! !	Certamen	Agh, a conflict or struggle
Aia, supposed to be for Gaia	Terraia	Aoi and ai, a region or particular independent district
Aidoi-os, supposed Aidos, from A, non, et eido, video !	Venerandus, Pudor, Pudibundus enim intueri non audet	Aidide, bashful, respectful
Aine	Laus, honor	Ain, worthy of respect and praise
Airesis	Electio	Airioch-seis, pronounced Aurosis, the congregating of the clan for the purpose of electing superiors
Aiteo	Peto, Postulo	Aithcim, I entreat
Ait-ia	Culpa, Crimen	Aithis, shame, rebuke
Akedes, supposed from a, non, and kedos, cura	Negligens	Cedaid pron. Cedai, sloth
Akras-ia	Intemperantia	Craos, gluttony
Alke	Robur, Vires	Alga, brave, noble, powerful
Allos	Alius	Aile, another
Allo-thi	Alibi	Aile-ait, another place
Allo-tri-os	Alienus	Aile-tur, another land
Amathos	Stulte	Amadan, pronounced amadhan, a fool
Amnestia	Oblivio	Mian-aisde, out of mind

Amphi	Circa	Uimb, about, pron. Umph the b, being aspirated
Anebao	Repubesco	No-beo, new life
An-esti-os	Domo carens	An-asti, houseless
Ape-this-mos	Desuetudo	Aus-mos, an original custom
Ara	Diræ	
Ares Mars	Prælium	Ar, Havoc, desolation
Argos	Albus	Arg, white
Arden	Alte	Ard, high
Ardesk-os*	Nomen fluvii	Ardi-usage, the high water
Ard-eus-is*	Irrigatio	Ard-uisge-eis, raising streams of water
Arkeo	Arceo	Arg-aim, I spoil or drive off a prey
Ark-os	Ursa	Art, a bear
Arret-os	In-effabilis	E-raite, untold, a secret
Atim-a	Ignominia	E-time, without estimation
A-oria	Immaturitas	Annair, untimely
Bak-tron	Bac-ul-us	Bachal, a staff
Bal-lo	Ferio	Bual-aim, I strike
Lith-ois Ball-ein	Saxis incessere	Lith-ib Bual-ad, to pelt stones
Bath-ron, supposed from Baino, incedo	Gradus, subsellium	Bath-as, the top, pre eminence
Bath-eos	Alte	Bath-as, the top, &c,
Bat-os, supposed from Bia and Ato, quod violenter lædat	Rubus sentis	Bat-a, a cudgel
Belos, supposed from Bao et lian; quod per	Limen domus	Beal-ac, a much frequented path

* Here we have the original Uisg, water, nearly preserved.

limina sæpius eatur		
Bole	Ictus	Buile, a stroke
Bolg-os, Œolian dialect	Saccus	Bolg, a sack
Bora, supposed a Bao, seu Basko!	Pabulum brutorum	Bo-rae, abundance for cattle (that is) cows and oxen
Boun-os, supposed a Baino	Collis, tumulus	Binn, the highest summit of a hill
Brom-os, a Bremo	Fragor	Breim, a breaking wind, a fart
Brom-os, supposed a Baru	Fœtidus	
Brug-mos	Stridor	Brusg-aire, a noisy turbulent fellow
Bema	Gressus	Beim, a step
Gar	Enim	Gur, for
Gerontikos	Senilis	Graintheac, grey from age, hoary
Gno-rim-os, supposed them Ginosko-cognosco	Notus	Gno-reima, famous for great exploits
Gonia	Angulus	Cuine, an angle
Deina	Quidam, vocabulum infinitum	Duine, every one, any one, the people
Di-thuros	Bi-foris	Dis-doras, a double door
Dromos, supposed them Treko curro!	Cursus	Drom, the back, the object of the racers being to shew their backs
Eimi	Eo	Imthigh-im, pronounced Imim, I go
Eite	Aut	Acht, but
Ekein-os	Ille	Ceana, the same; as red ceana, the same thing, Fear Ceana, the same man, &c.
Me	Me	Me, I and me

Epikouria, supposed theme Epikouros ab epi, and kouros, quod juvenum sit belligere, theme kouros, koreo, purgo!	Auxilium	Cabhair, pro. Cour, help, assistance, the true signification of the word is an union of force
Erg-on	Opus	Earg-aire, an artificer, a workman, but not at agriculture
Eros	Heros	Er, an hero
Eruth-ros	Ruber	Ruadh, pro. Ruah, red
Esuxos, supposed theme Edo, delecto	Quietus	Socair, easy, quiet, as go Socair, gently
Ithi	Vade	Imthig, depart, begone
Kai	Et	O-cas, and
Kalon	Decenter	Glan, neat, clean, decent to Kalon, and an Glan have precisely the same signification
Kal-umma, supposed a Kal-upto, tego	Velamen	Cal-uimb, a wrapper, a covering all round
Kal-upto	Tego	Cal-aim, I enclose, keep safe, surround
Karron	Carrus	Carra, a car
Kath-e and Kath-edra	Sedes	Cath-aoir, a chair
Kemos	Camus, frœmigenus, so called because of its crooked shape	Cam, crooked
Kampto	Flecto	Cam, crooked
Keros	Cera	Ceir, wax of bees
Kiste	Cista	Ciste, a chest

Kleia, a Kle-os	Gloria, latus	Clu, praise, renown
Kleio	Clueo	Clu-im, I praise
Kleio	Claudio	Cal-im, I enclose, shut up
Kleithron	Claustrum	Ceilte, hidden, concealed
Klin-o	Inclino, reclino	Claon-aim, I bend, incline, recline
Klutos	Inclytus	Clut-ac, praised, renowned
Kol-onos	Collis	Coll, a rising ground
Koluo	Impedio	Col, an impediment
Krad-ao	Quatio	Crit, a trembling
Krino	Cerno	Crion-a, discerning, judicious
Kroteo	Pulso	Crad-aim, I vex, torment
Lampo	Splendeo	Laom, blazing fire
Lathra	Clam	Lath-radh, pronounced Lathra, a secret
Lauros	Abunde	Go-leor, plentifully
Leo-phoros, supposed from Laos, populus and Phero, fero	Via publica	Luis-foras, a way for the people, from Lus, the people, and foras, a way, now generally applied to a passage over or thro' water, by us of Eri
Limne	Palus	Lemain, Loman, the names of three celebrated lakes on lands occupied by Scythians, the first in Eri, now vulgarly called Kilarney, second in Cal-dun-seis, now called Geneva, third in Cala-donia, now Loman
Lithos	Lapis	Liath, a stone
Loimos	Pestis	Logh-aim, I rot, putrify
Mer-os	Pars	Mir, a part, or share
Misg-o	Misceo	Measg-aim, I mix

Methusgo	Ebrio	Meisge, drunk
Minu-os	Minus	Mion, diminutive
Mur-ios	Ingens, infinitus	Mur, infinitely great, or much
Nekros	Cadaver	Nas-cras, the body in death
Neos	Novus	No, new
Nesis	Accumulation	Eis-Eis, multitude on multitudes
Omal-os	Similis	Samuil, like
Omo-glos-os	Qui eadem lingua utitur	Samuil-glor, of the same speech
Ora	Hora	Uair, time
Or-os, supposed from Oro, video	Limen, terminus	Or, a coast, or border of a country
Or-os, accusative Or-on, supposed from Oro, excito	Mons	Ar-an, coarse land, not arable
Our-a	Cauda	Earr, Earbal, an end, extremity, the tail
Pher-o	*Fer-o*	Bear-im, I carry
Phor-be	*Pabulum*	Fer-bo, fodder for cattle
Pipto	*Cado*	Titt-im, I *fall*, stumbling
Plat-us	Latus	Leathan, wide, broad, extensive
Por-ne	Meretrix	
Por-nos, supposed from Perao, *vendo*	Scortator	Foirneadh, pronounced For-ne, a violent passion or inclination, that Porne is not derived from Perao, vendo, is on sight confuted by the masculine term Pornos, which would have to be derived from Em-por-euomai, Mereor, as if the fe-

male sold, the male bought, I marvel English etymologists, never happened to spy the syllable Por in Em-por-euomai, an accident that might have turned out to be of great value, and the theme of much plausible nonsense; the synonimous terms in Roman should have been Forni-catrix and Fornicator, and that the original word is not applicable to gratification of passion only, is clear from the 28th ver. of the 5th chapter of Matthew.

"But I say unto you, that whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart."

It must be presumed that Matthew took every pains in the composition of the short treatise on morals, in which the above sentiment is contained, and that every word was set down on mature reflexion and advisedly

Poros, sup. from Peiro, transadigo	Transitus, maritima rectius Ora aquaria	Ora Foras, a passage over or through water, the radix both of Poros, and Peiro, and so the Latin transadigo, and the Ora maritima, which I have taken the liberty of correcting to its true signification Ora aquaria, plainly point out
Prepo	Conspicuus sum, excello	Breab-aire, a man foremost in gallant actions
Psucho	Sicco	Sioc-aim, I dry up
Ress-o	Frango	Bris-im, I break
Ret-os	Ratus	Raite, said or told
Ret-or, from	Orator	Radht-aire, a speaker
Reo	Dico	Radh-im, I say
Sig-a	Tacite	Sith, quietness, tranquillity
Skap-to	Fodio	Scab-im, I disperse, spread
Skia	Umbra	Scath, pronounced Scah, a shade, or shadow
Skolops, veluti Skolou, ops, spinea facies. Oh, mercy!	Palus præacutus	Scolb, a sharp pointed stake, now applied to the very sharp pointed stakes, or twigs that the straw is fastened on the roofs of the sties wherein the children of unhappy Eri, are now huddled like pigs, whilst the murderers of heir fathers repose in palaces, on lands whereon the legitimate owners toil and sweat for a

		poor hire, even of which they are defrauded
Stadios	Stadium	Stad, stand, rest
Sten-os	Angustus	Staon, a contraction
Stear	Sebum	Geir, suet, tallow
Strouthos	Pass-er	Strath-aire, a lewd idle fellow, the sparrow is proverbial for lewdness
Thelo	Volo	Toil, the will
Thermos	Calidus	Teth, pronounced Teh, heat, warmth
The-ros	Œstas, Messis	Teth-ros, delightful heat or warmth
Timè	Honor, pœna, timor	Timè, respectful awe
Ton-os	Ton-us	Tonna, a tune
Tu	Tu	Tu, thou or thee
Tum-bos, supposed a tupho, uro cadavera quippe olim cemabatur	Tumulus, Sepulchrum, Bustum	Tuaim, an artificial mount heaped over the dead; it is not derived from tupho, uro, but is an original term, in use with tribes who did not burn their dead, as you will learn from the Chronicles of Eri
Upsel-os	Altus, sublimis	Uasal, well descended, noble; as duine uasal is the term by which hath hitherto been expressed, a gentleman, applicable now to very few
Chalix	Calx	Cailc, chalk
Chor-euo	Salto, et saltando celebro	Cor, music, the Greek is compounded of Cor, music, and Eio, changed

		to Euo, for Euphonia, that is, I dance
Chreia	Necessitas, indigentia	Eag-Craos, now called Ocrus, want of food, hunger

The foregoing is a Catalogue of words of divers subjects which occurred to me, from my knowledge of the dialects of Greece and Er-i, so evidently derived from one common origin, as not to admit of two contrary opinions, being nearly identic, the translation of the former to the dialect of Italy, analyzed according to the dictation of some soi-disant etymologists, received by ignorant pretenders to the science, and now so firmly established, that even the proofs here adduced will, it is to be feared, hardly remove, or perhaps shake, so absolute is the tyranny of spurious literature over ignorance; the translation of the latter to the present language of England, the mere literal signification of each term servilely adhered to, observations on which, I shall reserve for the concluding part of this section, and now present to your view, for the investigation of your senses, a list of words by which the Scythians of Greece, Italy, and of Eri, denoted the elements, ethereal objects, time, and seasons, land, sea, rivers, lakes, and waters; mankind, their attributes, members, primary necessities, passions, and relations, their policy, religion, and other customs; their reading, writing, speaking, and music, divers species of cattle and birds, terms of war, and some of its horrors; in the manner of laying which before you, I shall depart from alphabetical order, and range the words according to the class to which each term belongs, as the method best calculated to impress the whole more effectually upon your understanding.

The-os, from The-o, pono, facio, as fancied	Deus
	Teth pronounced The, Heat, it is synonimous to Thummum of the Scythians of Palestina, according to the derivation from The-o, a weaver or bricklayer,

	&c. may with equal propriety be called The-os, os is merely a Grecian masculine termination
* El-ios, theme, Sol Ele, splendor	El-ios, the messenger of the powerful, it is synonymous with El-ohe, the word by which the Hebrews expressed the incomprehensible Almighty power
Selas, Theme, Lumen Ele, splendor	Sulas, light, from which it is clear that the Grecian term Elios was a metaphorical personification, a compound
* Selene, Theme, Lu-na Seio, agito, and ele, splendor	Sul-lu-ain-e, "it is the light of the lesser orb or ring," and that this is the correct etymology of the word, is demonstrated by the Roman Luna, that is Lu-ain, the transposition of the *a* and the elision of the *n*, to give the word a feminine termination, and for Euphonia. We of Eri adhere to the original word Re, Selene is a metaphorical compound
Anatole, Theme, Oriens	An-no-tul-e, it is the new

* None of these words are derived from Ele, splendor, but from El, the original term for power and majesty, from which Ele itself is to be derived.

anatello, exorior		appearance, as shall be more fully explained
Orth-ros, quia nos ad opera Orthoi erigit	Diluculum	Oir-t-ruis, the breaking in the east, day break, which shews, as doth the next word, that Oir is the primitive term for the east
En to Orthro	Mane	On-oirthir and Oir-maidean, in the morning, at the breaking forth in the east
Enos	Annus	Ainn, Bael-Ainn, the ring or circle of Baal, the full course of the sun through the year
Ear	Ver	Ear the spring, Ear-ratha, the spring season
The-reia, quia calida ejus temperies	Œstas	Teth-ratha, pronounced The-raha, the warm quarter of the sun's yearly circuit, from the original word The, in this compound, it is manifest that The-os is not derived from Theo, pono, facio, &c.
Opora, Theme opon and ora, seu ora, tempus et cura fructuum; it is true ora signifies time, but why cura fructuum should be added I can-	Autumnus	Fogh-muair, harvest, literally this word means the time of hospitality, and is the only term now in use, but anciently Meas and Cruininig, were the words denoting that season, the first meaning fruit,

		not understand, the etymologists might as well have said, tempus edendi, or any thing else
		particularly acorns, the other ingathering, the Greeks it seems called this season by the name of Opora, which in the language of Eri is Obair, work at agriculture, which must be the true signification, an original monosyllable, the more soft *p* introduced in the place of *b*, for Euphonia, autumn being the most busy season of the year; the expression is metaphorical
Cheima, theme cheo, seu cheio, quod multus fundat pluvias et nives	Hyems	Geim-ratha, Winter, literally it means the season when the earth is dark and gloomy
Nukt-os	Nox	Noct, night
Emera	Dies	Anf-ratha, pronounced Amra, the arch of time, that is, the time from the rising to the setting of the sun, but the only word of Eri now is Lae pronounced Lau, and that this word had been in use amongst the Greeks shall be presently shewn
Ge	Terra	Ce, the earth
Pur	Ignis	Ur, the element of fire
Udor	Aqua	Duor, the eliment of water

Aer	Aer	Aer, the air
Aither	Æther	Eat-ear, pure air
Nephos	Nebula	Neamh, pronounced Neaf, the heavens
Phos	Lux	Fos, light
Sphaira	Sphæra	Sbeir, the sky
Thalassa	Mare	Tuil-eis-e, it is a multitude of floods
Udr-iske	Situla	Uisge, running water, as rivers, &c. not the element of water, here you have the primitive term Uisge, preserved in the compound
Lakkos	Lacus	Lac, a lake of water
Nes-os	Ins-ula	I-nis, an island
Naus	Navis	Naoi, pron. Ne, a ship
Liburn-on	Species navigioli	Libearn, a kind of vessel, a ship with two prows, no stern
Skaphe	Scapha	Scafa, a light boat
Ge-phura	Pons	Ceforas, a way over water, from land to land
Tainia	Ager arenæ sub aquis latens	Tan, a district of a country, from the Latin definition of this term it would appear, that the Romans applied it only to maritime countries, and without reference to extent, as Mauritania, Lusitania, Aquitania, Britannia, but it shall be satisfactorily shewn, that such was not the true signification of the word, Tan being a primitive

		name for a chiefry of a district, subordinate to a superior jurisdiction
Biote	Vita	Bith, and Biota, life
Thnesis	Mors	Nas, death
Gune	Mulier	G-næ, a woman
Aner	Vir	Nae, a man
Meter	Mater	Mathair, mother
Pater	Pater	Athair, father,
Mamma	Mamma	Mama, the breast
Ginomai	Gignor	Gein-im, I beget
Ui-os	Filius	Ua, a male descendant
Pais-da	Puer	Baisde, a boy growing
Phrater	Frater	Fream-tir, pron. Freav-tir, brother; this word is now vulgarly pronounced Braheer and Draheer, the true word Fream-tir, means the roots of the land.
Gen-os	Genus	Gein, a genus or kind of a species
Gal-òs	Glos	Ga-al, a near kindred of the same tribe.
Fule	Tribus	Fuil, blood
Phratria	Tribus	Freamtir-iath, the brotherhood of the land
Philos	Amicus	Failac, a social companion
Eros	Amor	Eiris, a friend
Onoma	Nomen	Ainim a name
Anemos	Anima	Anam, the soul
Nous	Mens	Nous, the intellect
Kardia	Cor	Croide, the heart
Karenon	Caput	Ceann, pron. Caun, the head
Philex-bos	Vena	Fuil-bos, the case of the blood

Eidos	Facies	Eaden, the forehead
Dakru	Lachrymæ	Deor, tears
Ous	Auris	O, the ear
Rin	Nasus	S-ron, the nose
Drom-os, theme Trecho, curro !!!	Cursus, Dorsum	Drom, the back; here is proof that the original word for the back is Drom, the word Drom-os being applied to a foot race, from the competition of the racers to shew their backs, besides who would agree to such a derivation of Drom-ós as Trecho, curro
Brachion	Brachium	Brac, the arm
Olene	Ulna	Uilean, the elbow
Onux	Unguis	Ionga, a nail of the hand or foot
Gaster	Venter	Cas-tarr, the paunch, the inside of the belly
Gonu	Genu	Glun, the knee
Chthon, theme Cho, capio	Terra	Thon, the arse; it will be thought, till explained, that a term supposed to be synonymous with the Roman terra should be set down as identic with The, the arse, but so it is, as would appear clearly enough, if the Lexicon manufacturer had even said humi, instead of terra, that they are the same word will be proved in the Chronicles of Eri

Pous	Pes	Cos, the foot
Cheir	Manus	Cior, the hands
Dexios	Dexter	Deas, the right hand
Lai-os	Lævus	Lamh, pron Lauv, the left hand

The explanation of these three terms, ought of themselves to be considered sufficient proof of identity of origin, all the tribes of the Scythian race directed their faces towards the east in their worship, being the point Cebla, where Baal the sun first makes his appearance, consequently the south was on the right hand, nor had they originally any other word than Deas to represent the right and the south, though in aftertimes the Greeks called the south Not-os, not from *Neo, fluo*, they were not so absurd, but from the original word Not-a, discovered, the whole orb being then visible, the sun having reached the summit of his course; and that Deas was the primitive term for the south as also for the right, is proved in the word Caldees, in Iot-da-cal, Ka-desh, the south country in the land of Canaan, by Deas, corrupted to Dac-ia in the land of the Goths, and by Deas-Mumham, that is south Munster, still farther corrupted to Des-mond, and divers other districts in Eri; the Greeks and Romans and another term by which they expressed the left hand, besides Laios, and Lævus, the former calling it Skai-os, the wordsof the latter, synonymous, to which are Sinister, Scœvus, Opacus, which word Skai-os is not derived from Shazo, Claudico, to halt, but from Skia, Umbra, because the sun never visited the northern quarter of the heavens, the shadow only was on that part of the earth, for which reason it was accounted unlucky, precisely so in Eri. Lamh that is Lauv, the left hand having the epithet Cle attached to it, the signification of which is, unlucky, wicked; we of Eri have preserved another word by which we express the north, Thuath, pron. Thua, which though grown obsolete with the Greeks, we find in use in the time of Herodotus, who in his account of the Scythians, north of Caucasus, places the tribe of the Thy-Sagiote farthest north, which word is evidently a corruption of Thua, as the Greeks, Romans, and children of Eri ex-

pressed themselves, as to the points of the heavens and the hands, face, and back, so did the children of Israel, from the particular account of which I trust you will excuse me, as you can and ought to satisfy yourself, by investigating the scources of antiqnity fully, and not content your mind with incidental sketches.

Derk-o	Video	Dearc-im, I see
Klu-o	Audio	Clu-in-im, I hear
Kath-eudo	Dormio	Cot-laidh-im, I lye in a state of restoration, I sleep
Iacho	Vocifero	Tac-im, I roar, or shout
Eid-eo	Scio	Ed-im, I have intimate knowledge
Stadios	Stabilis	Staid-aim, I stand
Esth-eo	Edo	Ith-im, I eat
Phag-o	Comedo	Fogh-ad, to give feasts, and live hospitably
Pin-o	Bibo	Bin, a drop of liquid
Thelo	Volo	Toil, the will
Kabe	Cibus	Caob, the inside of the mouth
Kapt-o	Comedo avide	Caob-im, I devour
Chreia	Indigentia	Eagcraos, hunger
Trophe	Alimentum	Frogh-fiad, (pronounced Trophi, delicate food for children after they have lost the breast
Galax	Lac	Geal-lact, unskimmed milk, that is white milk
Meli	Mel	Mil, honey
Brot-os	Mortalis	Breotad, to be grievously sick
Reuma	Rheuma	Reuma, phlegm
Poine	Poena	Bian, punishment, pain
Chair-o	Gaudeo	Gair-im, I laugh, rejoice
Orge	Ira	Fearg, anger

Ate	Damnum	Aite, revenge
Aidos, Aidoi-os	Pudor Venerandus	Aidide, bashful, respectful
Mis-os	Odium	Mios-cais, hatred
Timè	Honor, laus	Timè, estimation
Phob-eo	Timeo	Fubt-ad, to menace, threaten
Phob-on	Timor	Uabh-an, fear
Trauma	Vulnus	Tradh-ma, pronounced Trauma, a lance wound
Olethros	Pernicies	Ol-ar-threas, a mighty havoc
Niche	Victoria	Niadh Cath, pronounced Nicah, the champion of the battle, in these terms you recognize the primitive words Magh, a plain, and Cath, a battle
Logch-e	Lancea	Laighean, a long spear
Stratia	Exercitus	Sread-iath, the host of the land
Para-taxis	Instructio aciei	Ar-tag-seis, the host in order of battle
Tass-o, unde Tag-os	Ordino, Colloco Dux	Taoiseach, pronounced Tausah, a chief

Here are many original terms of war nearly in their primitive form, from the last of which you see the liberties the Greeks took with their ancient language, Tass-o is to range and place in order the army, from which they called the dux, chief; Tag-os

		from Taoiseach, which one would think they might have called Tassos, but there is no accounting for taste
Kol-asterion	Carcer	Cal-astrad-en, to shut one up apart
Lego	Lego	Leigh-im, I read
Grapho	Scrib-o	Graf-aim, I write
Reo	Dico	Radh-aim, I say
Lexis, Resis, Phasis	Dictio, narratio, oratio	Ag-Leig, reading; Ag-Radh, relating not from a writing; Fais-neis, speaking from rumours
These are terms used by the Greeks for oration		These are the terms used by the children of Eri for oration
Thren-eo	Lamentor	Triam-im, I bewail, lament
Laos	Populus	Lus, the people
Deina	Quidam vocabulum est infinitum	Duine, any one, or every one, the public, precisely of the same signification in the three dialects
Duna-mis	Potentia	Duine-mais, "the union of the people," the origin, and only legitimate source of power
Basi-leus, theme, Basis, the base, or foundation, and laos, populus, people	Rex	Bathas-luis, pronounced Bas-luis, the head of the people, the etymology of this word has been perverted, the chief, the free choice of the peo-

ple, was placed at their head, not at the feet, nor yet could an individual be the basis of the people; that basis is not always meant for foundation, appears from its other significations, and from the verb baino, to go, whence it is supposed to be derived, I say supposed, because it is an error to fancy, that it is a derivative, being an original term; what becomes of bathron, a seat, above the basis, and said to be derived from the same baino, eo, to go; every Scythian epithet for the chief is expressive of an exalted station, never of such an idea that he was the foundation of the people, who were the foundation of his power and eminence, as the words used for chief denote Ceann, vulgarly called Khan, the head Ri, Rex, the director, Dux, Princeps, &c. as well as the next term

Anax Rex Anac-ol, the powerful protector, the annakim of the Hebrews, of

		whom the translators of their works have made giants, who were in fact so only in power
Turannos	Tyrannus	Turnae, the chief of the land, which shews that Tur is an original word for land, or a country
Teth-mos	Mos	Tus-mos, an original custom
Geo-dasia	Terrarum divisio	Ce-d'aice, the land of the tribe
Dia-trib-o	Commoror, dego	Di-treab-eac, one that leaves his own tribe, and tarries from it; a name given to one of the kings of Eri, for the above reason, whilst it appears from this term, that the word treab, tribus, a tribe, was also used in Greece
Geneth-le, Geneth-lia	Origo, Natalitia	Gein-ead-lae, birth-day, from whence it is manifest that the primitive word lae, a day, was in use in Greece
A-genealoget-os,	Sine genere	E-gein-e'alac, without a family, or having no pedigree; novus homo
Ar-oo	Aro	Ar-im, I plow
Ar-tos	Panis	Ar-an, bread
Brotos	Esculentus	Bro, a hand mill, quern
Astu	Civitas	Asti, a dwelling
Polis	Civitas	Bal-eis, the place of the multitude
Dom-os	Dom-us	Dom, a house

Teg-os	Tectum, domus	Teac, a hut, cabin, or covering
Thuris	Ostium, fenetra	Dorus, a door
Kreter	Crater	Creitir, a cup, goblet
Mule	Mola	Muilenn, a mill
Lin-on	Linum	Lin, linen
Erion	Lana	Eraid, wearing apparel
Polemos	Bell-um	Buille-meas, strokes of weapons. The bell of the Romans shews the origin of the term according to the dialect of Eri
Mache	Pugna	Magh-Cath, pronounced Ma-cah, the field of battle
Ma-Chaira	Gladius	Magh Cath-ar, pron. Macar, the desolation of the field of battle, the correctness of the definition proved by Gladius of the Romans, from Clades, slaughter
Chalkos	Arma ærea	Colg, a sword. The swords and other weapons of the tribes of Iber and of Greece were originally made of brass from the mines of Colchis; therefore we of Eri call a sword Colg, whilst the Greeks called all weapons Chalkos, and gave the name of Machaira to the sword, a term descrip-

		tive of its destructive use
Pelte	Scutum	Beilt, a buckler
Thure-os	Scutum	Tarrad, to protect
Ier-os	Sacer	Iris, the law of revelation, called religion
Threskia	Jejunium	Trosga, a fasting
Ethelo threskia	Voluntaria jejunia	Toil Trosga, a voluntary fasting
Terma	Terminus	Tearm-ann, a limit, landmark, in after times made the god Terminus
Chermas	Lapis, qui manum implere potest	Carn, signifies a heap of small stones. It was a Carn that Jacob and Laban piled up and covenanted on; a primitive memorial antecedently to the knowledge of letters. Herodotus says, in the 92d chapter of Melpomene, that the army of Darius erected a pile of stones at the river Artiscus, by each man throwing one stone; this was a Carn. In such veneration are these Carneis held in Eri at this hour, and ever have been, that there are thousands of them yet remaining on that land, notwithstanding the introduction of the modern philosophy.
Cherma	Acervus, parvorum lapidum	

Bous	Bos	Bo, a cow
Kaballes	Caballus	Caball, a pack horse
Krios	Aries	Caor, a sheep
Taur-os	Taurus	Tarb, a bull
Bou-kol-os	Bubulcus	Bo-cal-e, an herdsman, the one who encloses and protects the cattle
Amnos, Amne, acc. ò on	Agnus, Agna, male and female lamb	Uaghn, pronounced Uan, a lamb
Kuon	Canes	Cuin, dogs
Chenes	Anser-i	Gena, geese
Ichthus	Piscis	Iasc, a fish
Chor-os	Chor-us	Cor-eis, a concert
Chor-eno	Salto	Cor, music
Ololuge	Ululatio	Uail-oluagh, a great lamentation at the grave, the origin of hallelujah of the Hebrews.
Ara	An utrum, igitur, nempe, &c. &c. &c.	Ara, why, anon, what; it is a word I cannot describe, and is now vulgarly pronounced Yerra
Argui-os	Argent-um	Airgiod, silver, now the term for money in general
Chrus-os	Aurum, moneta aurea	Oir, Cruisg. The reason for the Greeks calling money of gold Chrus-os, was from the process of fire being necessary for the formation of it, and Cruisg, is the original word of Eri, for a pot, or crucible, you see the primitive term Oir, pre-

served in Aur, in the Romans

Chake. Caco Cac, ordure

NOTES TO SECTION VI.

(a) It is said that this chief derived his name from Cedem, which is the Hebrew for the east, answering to (before) as lexiographers say, and for that reason, because the East was before, in front of them in worship. In the language in Eri, Ceadam means the first time, as though time commenced with the first appearance of the sun; if Cadmus is to be called from Cedem the east, he is the first man of the world that ever bore a name from a circumstance so general, you will therefore decide according to your own judgment.

* I may be asked what authority I have for asserting that *f* was one of 16 letters originally introduced into Greece by Cadmus, to which I reply, because it is one of the letters brought from Phœnicia by Eolus to Gaelag, and because as the figure φ was not invented for one hundred and fifty years after the time of Cadmus, I cannot conceive how the Greeks could have managed without the letter *f* during that interval.

SECTION VII.

From Greece let us bend our course to Italy, a country colonized by Scythians from Greece, Crete, Lydia and Phrygia, as heretofore mentioned, whereon I will proceed to set down a variety of terms not introduced in the preceding section, which shall be collated with words of Eri, of the same signification, observations before made as to compounds and terminations, you will have the goodness to bear in mind, being applicable to the dialect of the Romans also, though not to the same extent.

I shall first set before you a catalogue of names of persons, places and institutions, and then of such words as demonstrate kindred of the people, amongst whom they were in use, so clearly, as to leave no room for doubt or uncertainty, first, noticing Janus, Saturn and Æneas, the leaders of the Scythians, to the land of the Um-bri.

Janus Iath-nons, pronounced Ia-nons, "The intellect of the country." This was the name by which Onotrus, the

son of Lycaon, a Pelasgian, who led the first colony of Scythians to to the land of the Umbri, from Peloponnesus, was called

Œnotria — Onotr-iath, the land of Onotrus, the name given to the part of the lands of the Umbri, occupied by the colony of the Pelasgoi

Saturnus — Saoi-tur-næ, the learned chief, he emigrated from Crete, and first introduced letters into the country of the Umbri, he was the leader of the second Scythian colony into that land

Lat-ium — Lat-uaim, the secret cave. This was the place where Saturn concealed himself, on his arrival on the lands of the Umbri from Crete

Æneas — Aon-gaos, the prudent and discreet one, he led the third colony from Troy, to the land of the Umbri

Umbri — Uambri, "A cave in a mount," a name given by the Scythian Pelasgoi to the aborigines of Italy, who lived in caves of the earth, till instructed by Onotrus, to erect huts; this is not quite the definition of the name according to Pliny, which I shall give you as a sample of Roman etymology, to shew how completely ignorant they had become of the ancient language

"Umbrorum gens antiquissima Italiæ existimatur, ut quos Ombrios a Græcis dictos putent, quod inundatione terrarum imbribus superfuissent." What think you of that

derivation from Pliny, the greatest reader of his day? but tho' laughable, it proves remoteness of origin!.

Italliæ — Iat-aille, the most beautiful country, the latter name of the land of the Umbri, the aborigines of that part of Europe

Alba et Alpes — Ailb, a country of high lands, as Ailb-bin, on the Caspian sea, and the Ailb, in Italy, the former changed to Alban-ia, the latter to Alps, by the Romans, and Ailb-bin in Britain

Aven-tin-us — Amhan Tethgne, pron. Avan-tinne, "The fire hill of the river," that is near unto the river. This place hath been supposed by some, to owe its name to an Alban king, Aventinus, a most convenient source for ignorance, others, ab avibus, from birds that used to fly thither from the Tiber. But it had another name, Re-mon-ius, which signifies the mount of the moon, such as Rimmon in Palestina, and elsewhere through the land of Canaan, where fire sacred to Re, the moon was lighted and venerated, and this mount for that reason was always held sacred. Re-moin in the dialect of Eri, signifies the hill of the moon; it was called Aven-tinus, to distinguish it from Pal-a-tin-us

Caterva 3000 men warriors — Cath-arbhar, pronounced Catarvar, the host for battle, this body of warriors consisted of 600 in Eri

Mons Cæl-ius — Moin Ceilte, the concealed hill; it

had another name, Querculanus, from the great quantity of oaks which grew there, which occasioned the name of Ceil-ius, concealed, the same cause of the name of Ceilte, corrupted to Celtæ, being given to the aboriginal Europeans

Cen-sus — Ce an-seis, the heads of the multitudes from the practice of taking the number of the people

Cin-cin-a-tus — Cean-cean-iat-eis, "The head over the head of the people." This was the first title given to the supreme officer, afterwards called dictator. The name of the first person invested with this power was Titus Largius Flavius; the nature of the institution, which set the individual over the consuls, and clothed him in absolute authority, is well described by the epithet

Curet es — Coraid-aos, "A fellowship of champions," as shall be explained when I come to speak of Phœnicia. It was three companions of this order, not brothers by birth, but connected by a brotherhood of fellowship, who fought with the Horatii

Eq-ues — Eac-aos, "A fellowship of horsemen," the Eques-trian order

Ex-er-ci-tus — Eis-air Cat-eis, "The gathering together the multitudes for battle"

Jani-cul-um — Ia-nois-cal-uim, the cave in which Ia-nous is enclosed; Janiculum was the place where Ianus was interred

Pal-a-tin-us — Bala-tethgne-eis, pron. Balta-tin-eis, the high place of the fire of the

multitude. "This mount," says Kennett, "has ever had the preference, whether so called from the people Palantes, or from the bleating and strolling of cattle; in Latin, balare and palare, or from Pales, the pastoral goddess, or from the burying place of Pallas, we find disputed, and undetermined amongst their authors. It was in this place Romulus laid the foundation of the city, and here he, and Tullus Hostilius kept their courts, as did afterwards Augustus, and all the succeeding emperors." So far Kennett, but he omitted a very material point. On this mount it was, that Romulus, the elected chief, and the elders, and the people of this small Scythian community, entered into a covenant founded on their ancient institutions, by which they rose to an eminence of power unattained by any other nation, maintained so long as they adhered to the spirit and substance of the compact, from which they were tumbled headlong; when the spirit evaporated, the substance became corrupted, and nought but forms remained, impregnated with the most destructive poisonous product of putridity, cherished by the few false traitors who came by imperceptible degrees to usurp authority; by them, and their patricide instruments, administered with unsparing hand to all, and

every one, who strove to reform the commonwealth. Here it was, that the rude laws of this Scythian tribe were promulgated, the sacred emblem of fire blazing on the summit of the mount, precisely as Moses, the elected chief of the children of Israel, delivered the laws and the judgments on Mount Sinai, "all in a smoke, for the Lord had descended on it in fire," to the elders and the people, which all entered into the covenant to observe. This was the same as the Bri-tethgne, the fire hill, of the Greeks, as heretofore explained; this was the same as the Bri-teigne of the Gaal of Sciot of Ib-er, never abandoned till the sophistication of the intellect, by means of miracles and mysteries, and a contemptible species of shimble-shamble logic, which would disgrace the understanding of a school boy, yet made auxiliary to doctrines, to this hour inculcated with unaffected seriousness, or a gravity so well assumed, as to deceive, and be received with a servility that shudders at investigation, least freedom to the mind should ensue. Vaunt not, O man! be not puffed up! are some of you wiser than any of the brute kind? many more of you there are, greatly inferior in intellect to the wisest of those animals you pronounce irrational. Be assured this Mount oweth not its

name to the people Palantes, nor the bleeting and strolling of cattle, Balare, or Palare, nor yet to the Goddess Pales, nor even Pallas; but, as I have said, because it was the chief place of the sacred fire, at which the Duine, Demoi, tribus of that land assembled, to transact their own affairs. And here, once for all, permit me to remark, that wherever you find etymologists, giving two or more definitions, as those of the modern Romans for this ancient place, and innumerable others, you may conclude they had recourse to conjecture, and were ignorant of the true signification of the term they attempted to explain

Po-mor-ium Bo-mur-uim. It is not always possible to give the translation of words thus confounded; these three original terms signify a cow or ox, a wall and ground, the correct explanation of which is best shewn by the object the word was to represent. The Pomœrium of Rome was the original wall of the city, the foundation of which was laid in a trench made by a plough with a brazen share drawn by a cow and a bull yoked together. This word is said to be derived from pone mœnia; had they said even pone murum, it would be something near the mark; but why make Pone of Po, I cannot conceive; but when you consider that the Romans were prone to sub-

	stitute *p* for *b*, and as Bo or Bos is the original word for a cow, and as this animal is the chief agent in the ceremony, I leave you to decide between the two, Pone-mænia, or Bo-mur-uim, as the etymology of the term
Quæstor	Cios-taire, the man who collects tribute, taxes, or rents
Re-mon-ius	Re-moin, "the mount of the moon," the Rimmon of Canaan, this hill being always reputed Holy, was never enclosed, saith Gellius, within the city, till the time of Claudius; the moon was held in peculiar veneration by the Scythian nations
Sen-ator-es	Sean-athair-aos, "a fellowship of old fathers," critically descriptive of the order, which, though a term compounded by the Romans, was an institution of the Scythian race
Ti-ber-us	Tiobar-eis, a multitude of springs
Trib-un-us	Treab-bin, the head of the tribe, us, is a mere masculine termination
Sug-grun-dar-ium	Sug-grin-deor-uaim, "the grave on which the tear was shed for the perished suckling." This was the name of the place set apart at Rome for the burial of infants, who died before the breeding of teeth, that is suckling, and such is precisely the meaning of this term so compounded in the language, or rather dialect of Eri
Vesta	Asti, "the dwelling of the guardian of the sacred fire," converted to the

goddess of fire by the name of Vesta,
Estia of Greece, Tabite of the Goths

These few terms of the most remarkable persons, places, and customs, that occurred to me, being explained, I shall now present you with a catalogue of words in the dialects of Italy and Eri, from which you will draw such conclusion as you think just, and have but to request you will do your utmost to eradicate from your mind, any prejudice it may have formed,

Acer	Acar, sharp, sour
Accumulatio	Comail, a heap,
Ali-ubi	Aile-ib, another place
Al-o	Ail-im, I feed or nourish
Amnis	Aman, a river
Anus	Ainn, a ring, circle
An?	An? is it? is he? &c.
Aqua Isca Osca	Uisge, water
Ascius	E-scath, unshaded, without a shadow
Asell-us	Asal, an ass
Bacul-um	Bacol, a staff
Balb-us	Balb, a stammerer in speech
Bard-us	Bard, a bard
Bu-bile, Bo-vile	Bo-bal, a place for cattle, a cow-house. Here is an instance of an alteration of the very radix, from Bo to Bu, in these two terms, such is taste
Cad-o	Cad-aim, a fall
Calath-us	Cleath, a basket
Cal-eo	Gail, a hot vapour, exhalation
Caligo oculorum	Cail-gin, a distemper that closes up the eyes
Calx	Calc, chalk
Can-di-dus	Cain, chaste, pure
Cantic-um	Caintic, a song
Caper	Gaber, a goat
Car-us	Cara, dear, beloved
Celatus	Ceilte, concealed, the origin of the Celtæ

Cert-us	Ceart, just, right
Cerv-us	Serb-o, a stag
Cœtus	Ce-seis, the congregation of the land
Column-a	Colam-uin, a post or pillar
Cura	Curam, a care or charge
Chroma	Cormas, sweet music
Clam-or	Glaim, a loud noise
Clav-us	Clo, a nail, a print, or mark
Diu	Diu, a long while
Ægrotus	Brotad, very sick
Equus	Eac, a horse for riding
Æs, æris	Iras, brass
Fall-o	Fill-im, I deceive or I am treacherous
Fi	Bi, be thou
Fin-is	Fuin, an end or conclusion
Fodeo	Feod, a sod of the earth with the herbage, from whence the feodal system
Forni-catio	Foirneadh, pron. Forneah, a violent inclination or excitement of the passions
Fil-ius	Fuil-ua, a son of one's blood
Flamma	Laom, a blazing fire
Fræn-um	Srian, a restraint or curb
Gladi-um	Claideam, a sword, the Roman word is derived from Clades, slaughter
Glor-ia	Glor, a loud expression of praise
Gnat-us	Gneat, born
Hab-eo	Gab-aim, I have
Homo	Mogh, a man
Ib-i	Ib, there, that place, the place
Ignis	Tethgne, fire, not the element, but the emblem thereof, and derived therefrom, speaking critically, it signifies the fire not lighted from the beams of the sun, though it came to denote any fire however kindled

Im-ber	Im-bior, the water on high, rain
Inten-tio	In-tinn, the intention
In-ter	Idir, between
Lana	Olain, wool
Lar-es	Lar, the floor, the ground pressed and made level, as a dancing floor, a ball court, a threshing floor; when applied to an house it means the fire-place, which was in the middle of the chamber, Lar having that signification. The Lares, or household gods of the Romans, near the hearth
Latro	Latar, clandestine
Lecticula	Leabta-cuil, a couch for a bed
Liber	Leabar, a book
Macto	Mugh-aim, I kill
Mare	Moir, the sea
Medi-us	Midhe, the middle of any thing
Mess-is	Meas, harvest, literally acorns
Mens	Mian, the mind
Meretrix	Reis-mear-gradh, a blameable fondness for many, or an over fond error with many
Modus	Modh, a mode, or manner
Morbus	Morb, death
Mos	Mos, a custom
Ne	Ni, not
Ne-mo	Ni-mogh, no man
Nid-us	Nead, a nest
Ob-do	Ob-im, I hinder, prevent, or obstruct
Ob-ex	Ob, an impediment
Op-us	Ob-ar, labor
Or-iens	Oir, the east
Pass-er, a sparrow	Baois, lust, the sparrow is remarkable for lechery
Palla	Falainn, a mantle

Pluma	Clum, a feather
Pry-taneum, a council house, or common hall	Britetgne, pronounced Britini, the fire hill, on which a community, or tribe, assembled for the public affairs, altered in after times, (when edifices came to be erected) to a common hall, the original term changed with the change in the institution, from every individual of the society been entitled to give his opinion on his own, and the general concerns, a few individuals came to infringe the original right of the society, and to usurp the power of making privileges for themselves, who have never failed to consider their own private interest in preference to those of the commonwealth, to their exclusive aggrandizement, and the ruin of the people at large
Qui	Ci, who
Quâ	Ca, pronounced Cau, where
Quare	Cia-red, wherefore
Quæstio	Ceasd, a question
Quam-diu	Cad-am-diu, how long
Quando	Can, when
Quid	Ciod, what
Rad-ius	Raighe, a ray of light
Rect-um	Reacht, a law, direction, a right
Rem-us	Ram-ha, an oar
Reor, I suppose, imagine	Reir, discretion
Res	Red, a thing
Rex	Ri, a king, a director
Ros-a	Ros, a rose
Ru-fus	Ru-ad, red colour
Sagitta	Saighiot, Sciot, an arrow

Sal	Saill, salt
Suav-is	Saimh, pronounced Save, sweet
Sat	Sasat, sufficient, enough
Sedeo	Suid-im, I sit
Sedo	Sith-im, I calm, or appease
Se	Se, him, he
Sen-ex	Sean, an old man, or old
Similis	Samhail, like
Sedes	Saide, a seat
Secur-us	Socair, tranquil
Sicc-o, I dry up	Sioc, a hoar frost
Siccus	Sic, dry
Son-us	Son, sound
Sol	Sul, the sun
Sus	Suas, upward
Sug-o	Sugh-aim, I suck
Scrib-o	Scriob-aim, I write
Scop-a	Scuib, a broom
Salt-o, I dance, or leap	Sult, mirth
Stannum	Stan, tin
Scut-um	Sciath, a shield
Tellus	Talarm, pron. Thauluv, the earth, that is, the productive part of the earth
Terra	Tur, the element, earth
Totus	Toit, the whole
Tribus	Treab, a tribe
Vetus	Eata, old
Vin-um	Fion, wine
Vir	Fear, a man
Vocalis	Focal, a word
Ur-o, I burn	Ur, the element of fire

SECTION VIII.

Having made a comparison of the dialects of the Scythian language in the northern and central migrations of that race, with the dialect of Eri, let us now measure back our steps to

Phœnicia, of the language of which country I have given you divers specimens, in all the regions we have traversed, which I have undertaken to prove identic with the speech of Cantabria and Eri, a pledge about to be redeemed on its native soil.

This celebrated country was one of many districts of the land of Canaan, a name first to be explained. According to the traditions of the Hebrews, the land owed its name to an individual, the son of Ham, the son of Noah, a practice I have had frequent occasion to notice, and have as frequently condemned, between which signification and mine you can now decide.

Canaan — Aoi-Ceanaen, "the land of merchants." This country, which extended from the Euphrates east, to the salt sea west, from Syria of Damascus north, to the land of the Arabs south, was so celebrated for its commerce in the very earliest times we have mention of, that I have no occasion to make farther comment on the propriety of this name for this country, of which one of the nations was

Phoinike of the Greeks, Phœnicia of the Romans — Feinece, "the land of husbandmen." You have been instructed to believe that the Greek name for this country is derived either from Phoinix, a palm-tree, from the quantity of them with which it abounded, or from Phoinix, the colour red, the latter derivation maintained even by Newton, on the authority of Herodotus and Strabo, and after the following manner: "When David, chief of the children of Israel, invaded the land of the Edomites, numbers from the neighbourhood of the Red Sea fled, and settled themselves in Phœnicia, that is in all the sea coasts of Syria from Egypt to Zidon, and by calling themselves Phœnicians in the language of Syria instead of Erythreans, gave the name of Phœnicia to all that coast, and to that

only, Edom, Erythra, and Phœnicia, being names of the same signification, the words denoting red colour."

From which you perceive there is a difference of opinion, one *supposing* that the country had its name from palm-trees, the other *conjecturing* it derived the name from the colour red, both resting on the fancy that Phoinix is the Greek for both. In a subject of astronomy, I would not venture to dissent from that Leviathan of the air; but on the present occasion I must take that liberty, by shewing that both *conjectures* are erroneous, that this famous country did not derive its name from either of these causes; that it was distinguished by the appellation 500 years before the age of David, consequently before the flight of the children of Edom to Azoth in Filest-ia, and 1200 years before the name of Suria was given to all the land of Canaan, which was not till the time of the Macedonian Scythian Alexander, to distinguish it from the west, by its eastern position, with respect of Macedon, the word Suria signifying, "an eastern country."

Though the reason assigned by *Newton* for the name of *Phœnicia*, is too whimsical to admit of refutation by argument, yet respect for the memory of this benefactor of mankind, induces me to attend to his words, at the same time to offer an apology for them, which may be found in the fact, that the work wherein they are set down is Posthumus, and therefore was deprived of the final correction of the illustrious author. But let us examine these contrary *fancies* respecting the name of this country, and first of Phoinix, "which is Greek

for a palm tree, and palm trees abounded on this land." This may be a reason for the Greeks calling the district Phoini-ke, but it is not Greek words I am explaining, and Phoinix, nor any thing like thereto, is Phœnician for a palm tree. Ailm being their term for that tree on which the Roman Scythians formed their Palm-a, and, in my judgment, the Greeks would rather have called the tree from the country, than the country from the tree, even if the land did abound extraordinarily therewith, and that this was the case will presently appear.

But it seems there is another reason for the name, "the country was called Phœnicia from the vernacular word Phœnicia, which means red; mark the circumstances under which, and the time when, this name is said to have been imposed; Edom is Arabic for red, Eruthra is Greek, and Phœnicia is asserted to be Phœnician for red also, and when the children of *Edom* fled from *David*, about 1050 years before *Christ*, to this part of the land of Canaan, the country, say they, was called Phœnicia for the first time, synonimous with Edom, in compliment to these fugitives. Had this part of the land of Canaan been in a state rude and uncivilized, over the people of which the superior knowledge or address of these expelled Edomites would be calculated to give them the ascendant; then indeed there would be nothing extraordinary in their imposing a name on the country whither they had emigrated, but on these considerations it is to be observed that the very reverse was the fact, for the Phœnicians were at that period much farther advanced than the Edomites, or any other peo-

ple we know of, in the social course, and were it mainly relevant to our present enquiry, I could demonstrate that these Edomites did not proceed farther north on the coast of the land of Canaan than Azoth in Filistiath, that nothing farther west than Syria of Damascus, was called Syria, till in times comparatively modern to those of which I am speaking, a name imposed on that district by the Phœnicians, from its eastern position with respect to Phœnicia, precisely as the land of Canaan, together with the neighbour countries, had the general name of Suria and Syria in after times, from their situation relatively to their western conquerors; these truths I could demonstrate, as also that *Newton* hath delivered himself in a style too sweeping, which history cannot endure, in ascribing so much importance to these fugitive Edomites, in which he is in error as well as *Herodotus* and *Strabo*, if the chronicles of the Hebrews, the writing of *Isaiah*, and the chronicles of *Gaelag*, are of avail, the writers of which had much better opportunities of being acquainted with this country than *Newton* and his Grecian authorities, but this is not my object at present, but to expose the absurdity of the fancied etymology of the name of this country. Let me ask, if the Edomites had imposed the name, would it not have been in their own, not the Phœnician language, would not they have called the land Edom? If to this be replied, they did not name the country, it was named by the natives, Phœnicia, a word of their tongue synonimous with Edom, in consequence of the event of some Edomites flying thither. Well, and for what reason, did the Greeks

call the country Phoini-ke? because Phoinix in the Greek language signifies red also, synonimous with Edom and Phœnicia. Hold my friend, learned in Lexicons and traditionary etymology, whilst I assert, that there is no such word, (nor any thing bearing the slightest resemblance thereto,) as Phœnicia to signify the colour red, in the Phœnician language, the only words therein for the colour red being Ruath and Dearg, which last is in a metaphorical sense, derived from Drag, ardent fire; and again, that the only words in the Greek language for red, are Eruthros, and Pur-ros, the last in a metaphorical sense also, and derived from their Pur, fire; and here you have another proof of the identity of the Phœnician and Greek language, the E-ruthros of the latter being formed on the more primitive Ruath of the former, as their Pur is framed on the original Ur, traced from Ur of the Chaldees even unto Eri, accordingly by what name synonimous with Edom, which signifies Red in the Arab tongue, did the Greeks call the land of Edom; was it not Eruth-eia, the red country? and by what name did they call Yam Suph? because also called Yam Edon, did they not call it Eruth-ra Thalassa, the red sea? But by what name did the Phœnicans themselves call the land of Edom? did they not call it I-Ruat, the red land? yet strange to tell, you have been instructed to believe that the Phœnicians called this country, not I-Ruat, which is synonimous with Edom, the supposed cause of the name, but Phœnicia, fancied to be synonimous with red; and again that the Greeks did not call this country Eruth-eia, the name by which they

called Edom, but Phoinike, Phoinix being their term for red, though they did call every other country of a like description, in all parts of the earth Eruthria or Erutheia; but what marks still more, if possible, the ignorance of *Newton* on this subject, is the expression, "and by calling themselves Phœnicians in the language of Syria, instead of Erythreans, gave the name of Phœnicia to all that sea-coast, and to that only;" from which passage, on the authority of Strabo, we are given to understand, that it was by the Edomites this country was called by the Phœnician name of Phœnicia, mark, "instead of Erutheia." In the name of wonder, or in the name of the ordinary reason of man, why should the Edomites have called themselves Eruthreans? was it because the Greeks called the children of Edom by that name? what did the Edomites know of Erutheia? what did the Greeks themselves, at the era of which I now speak, know of the land of Edom? Strabo did not live for 1100 years after this time; he spoke and wrote Greek, therefore he fancied all the world was acquainted with his language, and stupid moderns think that the very act of a Grecian writing Greek, and a Roman writing Latin, constitutes wisdom, and gives a right to authority.

Methinks I hear a man of dictionary knowledge of the Greek tongue exclaim, Pardon me sir, Phœnix doth signify Red in the Greek language, pray look on the Lexicon, to which I beg leave to reply, it doth not; It signifies purple, expressive of a colour with which cloth was dyed at Tyre, obtained by the Greeks from that celebrated city of Phœnicia,

their Phoinike, wherefrom they called purple, Phœnix, precisely as they called Tin, Kassiteros, from the place where the Phœnicians told them they found that metal, and for the same reason that they called the purple colour Phœnix, because it came from the country they called Phoini-ke, did they also call a palm tree Phoinix, because that country abounded with that useful tree?

The true name of this famous land I recognize only in Feine-ce, the land of husbandmen, from which the Greeks shaped their Phoinike, the Romans their Phœnic-ia, according to their respective tastes, without regard to the original signification of the vernacular word, which is obvious on a superficial review, all the names being nearly the same; the Greeks having, after their invention of their Ph, made a practice of substituting that letter for the primitive F, whilst their Ge or Ke, is identic with the Phœnician Ce, a land or region, and synonimous with the Romania, their propensity to introduce the letter O before the I, for Euphronia, being observable even to those who are unacquainted with the language, for the Roman word, it is to be noted, the Romans also used Ph for F, and Iais, an usual termination, meaning a country; and now with your leave I will place the three names before you, Feine-ce, Phoini-ke, Phœnic-ia, with these observations, that the two letters P H or φ, are corruptions of the original F, there being no such letters in the Phœnician language as P H or Φ, and that you must pronounce the C as Ke.

But besides these derivations of the name, there is another classical one, from Phoini the son

of Agenor, the never failing resource and the invariable practice of ignorance, that preferreth a manifestation of itself at all hazards; yet I can account for this idea also, and am of opinion the chief of the land had the title of Feine, by way of distinctive supremacy, as much as to say, the husbandman. As the chief of Egypt was called Pharaoh, the chief of the five lords of Filestia, was called Ab-i-mullac, and so forth; my reason for holding which opinion is, that the chronicles of Gaelag invariably call the chief of this land, Feine, of which the Greek Phoinix, the son of Agenor, is still the corruption.

Here you have, according to common place derivation, three modes of accounting for the name of this country, as various as need be, Etymology doth not admit of conjecture, and wherever you find those who venture upon the science have recourse to *it may be, perhaps, or else,* and such like, you may depend on my word, they have no knowledge of what they say, and are merely amusing the credulity of their readers with what they conceive to be the most plausible chimera. But I must repeat, for what reason are we to enquire of the Greeks for the Etymology of the name of this country, in preference to the more primitive dialect of the land itself, wherein I have shewn it to you, as well as pointed out the tasteful mutations of Greece and Rome?

Sydon is one of the oldest cities west of Euphrates. Had the country wherein it stood no name till the time of David? O yes, Hamath. So then the queen of the seas, the men of a land whose merchants were princes

permitted the ancient name, to be changed by fugitives from Edom, who called it Phœnicia, as you have heard, surprizing hospitality in the natives, to these miserable fugitives; the latter give a name in the language of the former, who accept of it in compliment to their misfortunes, I suppose, complaisance too surprizing to receive credit when rationally considered; and then that woeful expression, "*instead of Erythreans*," it denotes ignorance profound. Alas! Newton was no more; his unfinished work could be completed only by himself. When you consider the very early departure of this maritime people from the original institution of the Scythian race of dwelling in tents, the very remote antiquity of their chief city, and the fact of their making long voyages 500 years before the age of David, you must be convinced they had, at a very early period, certainly antecedently to their abandoning a roving life, and becoming stationary, acquired the science of husbandry, which being a novelty, therefore extraordinary in the eyes of the surrounding tribes, this people had the name of Feineis, and their land of Feinece and Feineis-iath. And here I beg leave to state the authority of Pliny, in corroboration of my knowledge of the language, that Phœnicia was a term for both oats and barley, which denotes husbandry. As it is not possible to adopt any of the conjectures of the palm-tree, the colour red, or the man Phoinix, and as I find the people invariably called Feine, in the chronicles of Gaelag, and Feine signifies an husbandman, I consider the name

was applied from that circumstance. It had also another name,

Philistia — Felestiath, "the land of deceit and treachery," and by this name was it called by the Arabs, by the Hebrews, and in the Chronicles of Gaelag.

But this district had another name by which also it was called by the children of Israel, and in the Chronicles of Gaelag

Hamath — Aoi-mag, pronounced Hamah, "the land of plains," of the same signification as Emathia, in the land of the Og-eag-eis, as before mentioned.

Of this nation the chief city was called, according to the Hebrews, from a man Sidon, the first born of Canaan, that is, in plain language, the most ancient city of the land of Canaan.

Zidon, Sidon, Sidonia — Sgadan, a "fish of the herring, sprat, or pilchard kind," the city being so called from the great quantity of fish that frequented that place, as Trogus Pompeius and Justin tell us. In the language of Eri, Sgadan signifies the particular genus of the fish species above mentioned, and no other fish but these visit shallows in multitudes; to which is to be added, that this place is invariably called, in the Chronicles of Gaelag, Sgadan Aoimag, Zidon of Hamath.

Nor was this unusual; the city of Karpalouk was so called by the Ellenes, from the quantity not of fish, but of the particular genus called Bullog, or Polloc, caught in the neighbourhood; and here let me correct the ignorance of Tzetzes.

To Karpalouk d'Ellenes then polis ichthuon legei
To Karm gar polis Skuthikos, to de Paluk ichthues,

To which I say, Karm is not Scythian for a city, but Cathair, contracted to Car, Cer, Kir, &c. &c. &c., and Paluk is not Scythian for fishes, but iasg; and that Bullog signifies a particular kind of fish known by the name of Polluck, as Trogus Pompeius erred in supposing Sydon was Phœnician for a fish, whereas it means only the particular kind called herring, sprat, and pilchard.

When it is considered that the Phœnician language is lost, save in the Samaritan and the Iberian dialects, between which last and it, there was an idiomatic variance, as well as that difference which must have arisen, and did arise, in consequence of the improvement of the Phœnician, by reason of its mixture with other languages, and the divers currents of communication in which the Phœnicians moved, whilst the children of Iber were always sequestered in the angle of Gaelag, or isolated in Eri, it is not to be expected to find many terms actually Phœnician, save in fragments. So many of these as the signification is perfectly ascertained, I will lay before you, together with their explanation in the language of Eri.

Baal — Baal, "the sun;" this visible object, this majectic orb, was the God of Eri, from the earliest time, till the introduction of the new light, of rays so transverse, and splendour so marvellously dazzling, that mankind are now miraculously groping their way, as though in darkness, notwithstanding the blaze thereof. Baal was also the god of the veneration of the Phœnicians

Moloch — Molc, "A constant strong fire." This is the

type on earth of Baal in the heavens, through which, according to the Hebrews, the Phœnicians made their children to pass, a calumny no doubt; for it cannot be conceived that a commercial people, who were in the habit of colonizing distant countries, which would take off all the superabundant population of their circumscribed native district, would devote their children the riches of a mercantile, colonizing community, it could not be, tho' Molc may, and doth denote a "Constant strong fire."

Ash-toroth — Ess-torradh, "The guardian of the ship," Ashtaroth, according to the Hebrews, was a goddess of the Sidonians. The Phœnicians had not any God but Baal, though they venerated Re the moon, and the stars. Ashtaroth was rather an act of ceremony, in beseeching the divinity to protect the ship

Pateci. — Bathas-esse, pron. Basese, "The head of the ship." These were small figures fixed at the prow of the ship, to which superstition attached respect; doth not the same practice prevail even amongst the philosophic Christians, of all nations at this day, of fancied civilization and refinement, and are not all sailors proverbially superstitious?

It is an historical fact that the person call Vulcan, was of Phœnician extraction; in that language is his name to be defined.

Vulcan — Bael-cean, pronounced Valcaun, "The chief of fire," he had also another Phœnician name of

Cyniras — Ceann-iris, "The chief of Brass." He had a son called

Gingris — Gein-gris, "Of the race of fire." Gris means

that particular kind of fire, that flies in sparks from heated metal struck with a hammer

Ven-us Fen, "Woman." This was the Phœnician name of the female, called Venus, who was a Phœnician, the sister and wife of Vulcan; "us" is termination.

When the bible translators admitted that Vulcan and Venus were the Tubal-cain, and Naamah, the son and daughter of Lamech and Zillah, spoken of in the 4th chapter of Genesis, they were not aware of the necessary consequence of the admission; for as Vulcan did not exist till about 1000 years before Christ, how was it possible that Moses could be the writer of Genesis, who died 450 years before; and again, how could Tubal-cain be the instructor of every artificer in iron, no such metal being known for 2000 years after the time in which he is made to live, nor for many centuries after the age of Moses; but though none of these circumstances could be known to Moses, they might be known to Ezra, a conclusive reason for attributing the writing of the Pentateuch to him, and against Moses being the author of that work

Another word of Phœnician origin is

Jupiter Iatathair, "The father of the country," on which original word Jupiter was formed, the common title for the chief, as it was usual in the Eastern countries to call the people, the children of the land; the epithet of father of the people applied to a king, hath taken such fast hold, that the title is continued to be given to the most pernicious tyrants at this day.

There were celebrated casts of men of Phœnician origin, known by the name of Curetes,

Corybantes, Telchines, and Idœi-dactyli, of whom in their order, with the literal signification thereof.

Curetes — Coraid-aos, "A brotherhood of champions." Knights of this order were companions of Cath-im-eis, the Kadmos of the Greeks, in his emigration to Ogygeia, from whom the country westward thereof had the name of "The land of the Curetes;" they are recognized in Italy in the champions who fought the Horatii, and in Eri you will find them in the Coraid na Crob ruath, the "Knights of the red hand," instituted in Ullad, above a century before the Christian era

Cory-bantes — Cor-bein-aos, "A brotherhood famous for music"

Telchines — Toll-cenæ, "A miner"

Idœi-dactyli — I-daoi-doct-eile, "Men most learned in arts and sciences."

Having explained these terms, natives of Phœnicia, let us now move to the land where a colony from Tyre, Sydonians of course, erected the famous city of

Karkedon of the Greeks
Carthago of the Romans — Cathair-taide, pronounced Carthade, "A city in commencement." This is the signification of this word in the language of Eri, and that Carthada was the Phœnician name, we are distinctly informed by the following passage from Solinus:

"Urbem istam, Elissa mulier extruxit, Domo Phoinix, et Carthadam dixit, quod Phœnicum ore exprimit civitatem novam."

"This city was founded by Elissa, of the house of Phoinix, and called Carthada, which in the language of Phœnicia is expressive of the new city." It is still more expressive than Solinus was aware of, it signifies a city in the act of building, which denotes that the name

was imposed before it was dedicated, by which it continued to be called during all the time of its existence; you are to observe, Solinus hath put the word in the Roman accusative.

I now come to present you with a specimen that affords proof incontrovertible of the identity of the Phœnician and Iberian language, as written at this day in Ireland, with the circumstances connected with which proof, it will be necessary to give you some previous information.

A comic writer of Rome named Plautus, amongst others of his works, wrote a piece, called Pœnulus, *anglice* the Carthaginian, in which he introduces a scene, representing Hanno going in quest of his two daughters, who, with their nurse, had been stolen by pirates, and sold to one, who had conveyed them to Kaludon in Œtolia, where having arrived upon intelligence of the fact, he addressed himself to the deity of that land, of the title of whom, though he a stranger, was ignorant, he knew the people of the country had many gods; therefore makes his supplication to the chief, which Plautus has preserved in the Phœnician language, as Shakspeare has done in those pieces where he introduces natives of France, whom he represents speaking in their own tongue.

You are to note, that the first line is Carthaginian, the second line is Iberian of Eri, and the third is the servile translation thereof into English.

I.

Nith al o nim, ua lonuth sicorathissi ma com syth
An iath al a nim, uaillonnac socruidd se me com sit.
O mighty splendor of the land, renowned, powerful; let him quiet me with repose.

II.

Chin lach chunyth mumys tyal mycthii barii imi schi
Cim laig cungan, muin is toil, mo iocd bearad iar mo sgit.
Help of the weary captive, instruct me according to thy will, to recover my children after my fatigue.

III.

Liph o can etyth by mithii ad ædin binuthi,
Libh a cain atac be mitis, ad eaden beannuigte.
With thee O let a pure hope be in due season, in thy blessed presence.

IV.

Byr nar ob sillo homal O nim ubym I syrthoho,
Bir nar ob sillad uimal a nim, ibim a srota.
Deny not a drop of the fountain to the humble, O splendor, I drink at the streams.

V.

Byth-lym, mo thime nocto, thii ne lech anti dias ma chon,
Bi tu le me, mo time nocta, ni leg tu onta dis mo coine,
Be propitious, my fear being respectfully revealed, suffer not my miserable daughters to be stained with pollution.

This address to the unknown deity of the country being concluded, Hanno having had information that his daughters were in the temple of Venus, hastes thither, and utters the following sentiment on the recollection of the attributes of this goddess.

Handone silli hanum bene, silli in mus-tine
Andon sillei anam feni, sillei san baois tetgne. (*a*)
Although Venus instils vigor, she also instils the fire of concupiscence.

And now having met with Giddeneme the nurse of his daughters, and reproached her, she replies,

Meipsi en este dum, alam na cestin um
Meisi ain; eist do me; Alam ni ceisd tu me.
Respected judge, listen to me, do not hastily question me, (that is) call my fidelity in question.

There is no necessity to offer any remark on the above, such as that; Plautus was a Roman, and must be supposed to have introduced some letters of the characters of his own nation, not known in Carthage, as the *h* and *y*, (and these are the only Roman letters in these lines) nor whether he copied in Phœnician or Roman figures, nor yet whether many, few, or

SPAIN
HISPANIA
CELTICA SEU GALLIA
CATALONIA
MARE
Tarraco
Tortosa
Gades
Ebro
Tagus
Guadiana
Lusitania
Baetica
Tarraco
Carthaginensis
Tarraco
Tarragona
Tortosa
Gades
Cadiz
Ebro
Tagus
Guadiana
Portugal
Lusitania
Baetica

mits, and head lands, were called by the general name of

Brigantia — Breo-ccean, "the fire heads," as shall be amply illustrated in treating of Britain.

There is a river which runs into the Cantabrian sea, and as far as its course at this moment divides the modern provinces of Gallicia and Asturias, and is called

Miranda — Miraun-da, "the river that divides in two parts," a word critically descriptive of what it is meant to represent.

South-east of the lands of Gaelag, and south-west of Buasce, the aborignes seem to have collected and gathered themselves together into a distinct nation, the Iberians on their borders being called

Celto Iberi — Ceilt Ibeir, the Iberians on the confines of the Celtæ, precisely as the Scythian tribes in the neighbourhood of the Aboriginal Indi were called Indo Scythæ, and as those tribes of Scythians on the borders of the aboriginal Europeans, called Celtæ, on the western bank of the Tanais were Celto Scythæ; yet in this instance respecting the Iberi, all distinctions have been confounded, insomuch that the term Celtæ has been applied to the Iberi, in consequence of which egregious error, the Asiatic Iberians are made to speak in the European Celtic tongue.

By reason of this accumulation of the aborigines of Eisfeine into one district, their lands obtained the specific name of

Celto Ib-er-ia — Ceilt Ib-eir-iath, "the country of the Celtæ bordering on the Iberians."

Mountainous countries are always found to preserve for a long time original manners and customs, as well as to be the refuge from invaders; so here we see the aboriginal Celtæ fled for shelter to the hills called

Alban — Ailb-binn, "the summits of a confused heap of mountains."

In order to connect all the Scythians on the continent of Europe, I beg leave to inform you, from the Chronicles of Gaelag, that in the year 1240 before Christ, Ceannard, the son of Lugad, being chosen chief of the Gaal of Sciot of Ib-er, to the exclusion of his elder brother Eocaid, Eocaid conspired with many of the Gaal against Ceannard, whom he attempted to surprize at Asti-er-eis, in which having failed, he and his followers quitted Gaelag, and passing over Bearna, abided on that side of the mountains, where they established themselves between the Pyrenees, the ocean, the Garonne, and the Rhone, the district called by the Romans

Aquitania — Eocaid-tan, "the land of Eocaid." As this name is of more than common importance, I shall be critical

christian era, the nations south of the Duoro, were tributary to the Phœnicians, and that the country beyond that river, and an irregular line to the pouring forth of the waters of Iber, was occupied by a tribe of Iberians immediately from Afric, a part of whom tarried in the extreme south-west, between the Mediterranean, the ocean, the rivers Anas and Taio, whilst the other division entered the Iber, and established themselves in the district between that river and the Pyrenees, from the Mediterranean to the ocean, calling the land Buas-ce, all the land between the Ebro, the Duoro, and the two sides of the ocean, being occupied by the Gael of Sciot of Ib-er; and called Gaelag, as on the chart.

How long previously to 1490, the country south of the Duoro had been discovered, and colonized by the Phœnicians, though I know not of any means of ascertaining, yet may a judgment be formed from the fact of their influence not having extended farther north than the Duoro, nor beyond the I-ber, in an eastern direction. At the same time you are not to fancy that all the other parts of this vast Peninsula were in the possession of the Phœnicians; by no means; they actually occupied but the maritime parts, from whence they extended their influence over the natives in the interior, the population of Phœnicia, a small territory, not admitting of her making conquests by violence, the policy and practice being to establish themselves on the coasts, engross the product of the land at a trifling cost, and dispose thereof at a profit in the east; the chief advantage from this country, being gold and silver, wherewith it is known to have abounded in very remote times.

The chronicles of Gaelag moreover instruct me, that Sesostris invaded this country in the summer of 1008 years before Christ, of which and many other particulars, that shed light on the obscurity of ancient times, they will inform you.

The many revolutions this country hath undergone, have caused, as you must be aware, considerable alterations in the most ancient names of *mountains, rivers,* and *remarkable places.* I shall, therefore, first set down the names according to their corruptions, of all the places on the lands of the Gael of Ib-er,

and of others with which the Iberians had no communication, wherefrom you will have farther proof, (a work of supererogation certainly) of the identity of the dialects of Phœnicia and Eri.

It is said by *Trogus Pompeius* and others; that this country had its name from one *Hispanus*, of whom no one ever heard farther, and was called,

His-pan-ia Eis-feine-iath, the very literal signification of which is "The land of the tribe of husbandmen;" but when it is considered that it was colonized by people called Feine-eis, the name must have, and hath reference to them, in whom is found the original; thereof, as before shewn, to deduce it from one Hispanus, is ridiculous; the Romans called the people of Phœnicia, Pœni, and if you look upon the two words, and drop the aspirate *h*, which is not a letter, you will perceive there is no difference in the names, but what has arisen from the injury done to the more soft original by the harsh tongue of the barbarous Romans; though the entire Peninsula was called in latter days Hispania, the ancient Eis-feine-iath did not extend farther north than the Duoro, nor east than the Iber, and though the government of Sydon strove to establish their name throughout, the attempt was always resisted by the Iberians, who persisted in distinguishing their lands by their own names of Gaelag and Buasce.

We are informed that when Sesostris overran Spain, the chief of a nation of the land was called,

Geryon	Caoireaon, a shepherd. The Scythians boasted of being shepherds, so the children of Israel said to the king of Egypt, "Thy servants are shepherds, we and also our fathers."
	We are informed that a chief of Tyre was called
Melcartus	Mullac Catardig, pron. Mulla Carti, "The head of the citizens." This was the Tyrian Hercules, who founded
Carteia	Cathair daigead, pronounced Cardea, "The fortunate city," more properly the city built under lucky auspices.
	To the southward of Carteia is
Gades, now Cadiz	Gaoideis. It is not easy to render this word directly into a foreign language, the meaning is "deceitful shoals, of which the currents are visible when the sea has ebbed."
	Still more south is the famous rock of
Gibraltar	Giobur-ailt-ard, "The ragged, high fire cliff"
Calpe	Cailbe, "An orifice or opening."

These are the accurate significations of these words, according to the dialect of Eri. I will now set down the most ancient names of places in the lands occupied by the tribes of Scythian Iberians, within the Peninsula.

It is mentioned in the chronicles, that Iberians came hither from Afric, and landed in the south country, where a portion of them seated themselves between the Mediterranean, the ocean, the rivers Taio and Anas, wherein are Algarve and Ebor, or Evor, of which, Algarve appears to be the name of the nation.

Algar-ve	Alg-er-be, pron. Algerve, "It is Er, the noble," of which district the chief seat was
Eb-or or Evor	Iber, the place of Er.
	Situated nigh unto the river
An-as	Aun-eis, "the river of many streams."
	The country bounded on the north by the river
Tagus, Taio	Taoi, pronounced Tai, winding
	The southern extremity of this district was called by the Romans
Cuneus	Cuinne, "an angle or corner," which it is.

Let us now steer north east along the coast of the Mediterranean, to the spot where the tribe of Iberians that separated from their brethren called the Gaal of Buasce, came to land, from that part of the Mediterranean into which the Ebro rushes, called

Balearicum	Bealeiri-ce, "The mouth of the land of Er," that is the entrance, &c.
	Wherein is poured the waters of
Iber-us,	Ib-er-uisg, the water of the place of Er, a grand distinction of that nation of the Scythian race, that dwelled in Ib-er. beneath Caucasus, the land of Tubal of the Hebrews, Iberia of Rome. Here in the neighbourhood of this river, this tribe seated themselves, their nation extending from the waters of Iber to the Pyrenees, and from the sea to the ocean, having the general name of
Biscaia	Buas-ce, "the land of cattle," the principal districts wherein are
Cat-al-on-ia,	Cat-all-aon-iath, "the land of the all-powerful in battle"

Ar-ag-on-ia, Ar-ag-aon-iath, "the land of conflict and desolation"

Navarra, Nam-arran, pronounced Nav-arran, "the mountains of the enemy."

All which names denote that the Aborigines did not tamely suffer these invaders to usurp their lands, and that the Highlandmen of the northern Pyrenees continued long hostile to them.

In Aragon is a city mentioned by Cæsar called

Osca, vel Huesca, Uisge, "water, the town on the water"

At the northern extremity of this nation is a place called

Varduli, Bar-dal-e, "it is the extreme portion," or tribe

At the extreme south is a place called

Dert-osa vel Tort-osa, Dort-uisge, "the violent pouring out of the waters," descriptive of the rapidity with which the waters of Ib-er rush into the sea.

In this quarter on the river, Cæsar makes mention of a tribe which he calls

Illurgavonenses, Eil-earr-ce-bun-aun-seis, "the tribe at the other extremity of the land, at the bottom of the river," in contradistinction to the Bardal-e, at the northern extremity thereof; a name that points out to me as distinctly, as an essay on the subject, the seat of this tribe, and must convince the most incredulous man that ever lived, that the language whereby such an assemblage of monosyllables can be at this day accurately

and literally explained, must be identic with the language of the people by whom the name had been originally imposed; so had Illurike its name from being the other extremity of the tribe of the Ogyges.

On the east, this nation of Iberians was bounded by the Pyrenæi,

Pyrenees, Bearna, "the gaps, or clefts," critically true as to these mountains, through which the passages are numerous, and a proof that Bearna is the original word, the department is called at this day Bearn.

These original names of places being explained, there remains in this quarter but to set before you, and illustrate the most ancient names on the lands of the Gael of Sciot of Iber, the more immediate object of this disquisition, the tribe, whose chronicles I herewith present to you, bounded west and north by the ocean, east by the Iber, and the nation of Buas-ce, and on the south by the waters whereby the tribe entered the land, called

Duero, Duor, "the water," par excellence; this was the limit between Eisfeine, and the nation of

Gallicia, Gaelag, "the possession of the Gael,' that is the Gaal of Sciot of Iber, who stiled themselves the Gaal, tribe, or kindred by way of pre-eminence.

You will learn from the chronicles of this Gaal, that the chief of the Gaal of Iber, within Buasce, was not of

the race, by which is meant the family of Ardfear, or Noah, the last supreme chief of the ancient Scythian empire, of which race were Calma and Ro'n'ard, who conducted hither the Gaal of Sciot, therefore a deference seems to have been paid to them by their brethren of Buasce, who nevertheless maintained their national sovereignty, to destroy, or in any wise to impair which, though no attempt ever had been made by the chief of Gaelag, yet the tribe arrogating a supremacy of pride, called their country

Cantabria, Ceann Ib-eir, "the head of Ib-er"

By which name the sea that washed the shores of their land was also called, as well as a chain of lofty mountains, running through the country east to west, north of which stood the tents of the chief, and the mount where about had used to assemble the great congregation of the children of the land, called

Asturia, Asturies Asti-eer-eis, the chief dwelling of the multitudes of Er, here was their chief Asti, and their principal fire mount, the great congregation of the land

South of which was,

Asturic, Astorga, Asti-erce, "the land of an Asti of Er."

Eastward towards the confines of Buas-ce, was

Er-ias, Er-eis, "multitudes of Er."

In the south was a place spoken of in the chronicles

Samora — Sam-ur, "the sun and fire." Here was a consecrated fire to Baal, the cause of the name.

Another place is mentioned, situated in the western extremity of Ceann Ib-er, beneath that range called

Sa-breid — Sa-breid, "beneath the ridge"

The Chronicles speak of a place within half a day's journey of Asti-eir-eis, where Eocaid, and three of his sons, who fell in the battle of Samur fought with Sesostris, were buried

Argiocd — Argiocd, "the illustrious hero and his children."

Returning to the ocean, and the mouth of the Duor, there stands thereat a city called at this day, a name denoting its antiquity

Portugal — Bort-i-gael, the haven of the Gaal,

North of which is the river

Min-ius, Minho — Min, "gentle, smooth, placid."

In the north-west of Gaelag is the promontory

Ner-ium, vel Art Abrum — Eir-im, "the summit of Er" / Ard-Ib-eir, "the height of Iber."

Farther north is

Corrunna — Ce-rinn-e, "it is the cape of the land"

Still north is

Ferrol — Fir-ol, "famous men," or as described in the Chronicles, "where dwelt of old men of renown."

In the extreme north is

Cape Ortegal — Ceab Ard-i-gael, "the head of the height of the land of the Gaal."

All which promontories, capes, sum-

any errors have been occasioned in intervening transcripts, there are the passages speaking as distinctly, nay more accurately than the tongue, delivering their testimony which nothing can shake, that the people with whom the language in which the lines are written was in use, were of the same original race, let after circumstances have seperated them, as far asunder as from pole to pole.

It is sufficient to say, that the people of Carthage were a colony from Tyre; "The daughter of Zidon the inhabitants of the isle, whom the merchants of Zidon had replenished," according to Isaiah, and that the Tyrians were called, in the days of Solomon, Zidonians, and consequently used the language of Phœnicia.

That this city was founded 883 years before Christ:

That the colony of Iberians had emigrated from Gallicia to Eri, 123 years before the building of Carthage

That neither the people of Sidon nor of Carthage ever had the slightest communication with us of Eri, from 1006, before Christ:

And that Plautus wrote about 200 years before the Christian era. Now look back upon the foregoing lines; doth not wonder fill your whole mind, at the surprizing preservation of the Irish language? for which I will account when we arrive at Eri, whither I am hastening as expeditiously as I ought to speed.

NOTE TO SECTION VIII.

(a) Tetgne is pronounced tinni.

SECTION IX.

From Afric I shall now move to Spain, the very ancient history of which country being involved in great obscurity, I feel myself under a necessity of first stating the conjectures thereupon, and then I purpose to lay before you realities, which, though few, may have a tendency to remove errors yet prevalent, the correction of which will be found in the following very brief recital of some remarkable events.

It is most commonly supposed that the Phœnicians of

Tyre, discovered and colonized this country, conjectured to be about the time of the destruction of Troy, when it is conjectured, Carteia was founded by the Tyrian Hercules, called by the Greeks, Medicritos, the first that took tin from Britain to the east, as is asserted; which conjectures, are coupled with the facts of Sesostris having invaded and over-run the country, erected pillars on the African and European head lands, on either side of the streights of Gibraltar, established idolatry, and having captivated the chief Geryon, and made a prey of a multitude of cattle, crossed the Pyrenees, conjectured at about 1480 years before *Christ !!!* and it is also fancied that the country had its name from one Hispanus.

As there can be no more apt opportunity than the present, to expose the absurdity of these incongruities, I beg leave to say, it was not by the Tyrians but by the Sidonians, that this country was discovered many centuries before Tyre was founded, which, according to *Trogus Pompeius*, was "*ante annum Trojanæ cladis*," how long he doth not say; that it must have been many years is clear, from the fact of a colony having emigrated about the era of the demolition of Troy, from Tyre to Afric, where they built Carthage, the proof of which, you will find in the table of chronology annexed; and if the overthrow of Troy was in 1183, the common date of that event, according to copyists of chronology, how is that account to be reconciled with the fancy that Tyre was founded in the time of *David*, about 1030? again, how are the facts of this country being discovered and colonized by the Phœnicians at any of these periods, a fact not to be disputed, to be brought to agree with the supposed age of Sesostris, of 1480, before Christ, and his discovery and conquest of this land? for though this conjecture of his time, would so far corroborate my assertion, that this country was full of people of the Scythian race, of Phœnicia and I-ber, when he invaded it, I will not receive the alliance of falsehood, I rely with confidence on the accuracy and truth of the chronicles of Gaelag, which instruct me, that, when the Gael of Sciot of Iber, emigrated to this country by the way of Sidon of Hamath, in 1490, before the

in my observations on its application, even though I should fall into repetition. The Iberian name of Eocaid is the same as the Grecian Akaios, and means the warlike; Tan is the Iberian, or rather one of the many Iberian terms for a country, district, region, &c. by no means with reference to its situation on sea shores, as appears from the unquestionable fact that every chiefry in Eri was called Tanaisteas, from whence the famous law of Eri, which respected right to rank and possessions, was called Tanaisacte. But, say Lexicographers, Tania means a country situated in the neighbourhood of waters. If that be the case, mark the consequence; you would have the name of the country composed of words, each expressive of one and the same idea; Aqua, water, and Tania, "a country of the waers." Trust me the ancients, whom the superficiality of this artificial age induces to consider savage, thoughtless, and indiscriminating, never committed errors so gross and palpable; the absurdities are not chargeable to them, but to those moderns, who have indulged in false conjectures on expressions originally uttered in precise and accurate language. The Roman Aqua means water; the Grecian and Roman Tania, formed on the primi-

tive Tan, means a region, without reference to water, and though it would suit my view most aptly, to suffer the vulgar error of Tania being descriptive of a country of water, I must not condescend to accept of an absurdity, to serve a purpose. I say, Aqui is here a Roman corruption of Eocaid, pronounced Achi, which hath suffered the trifling change to Aqui, to which is added tan-ia, not the watery land of waters, but the land of Eocaid, the leader of the Iberian colony from Galicia, as we are distinctly informed by the Chronicles of Gaelag, wherein it is said, "and Eocaid, and those who adhered unto him, abided in that land, calling it Eocaid-tan."

And the people of this land are of the Gael of Sciot of Iber, who spoke in a language distinct from the aboriginal European Celtæ between the Garonne and the Seine, and from the aboriginal European Cimmerii, called Belgæ, between the Seine and the Rhine, and who differed from both these distinct nations, "not in language only, but in institutions, laws," and, let me add, religion also. And in proof of their language being identic with the language of the Gael of Sciot of Iber in Gaelag, I will set down the names of waters, mountains, tribes, a remarkable covenant, and a cele-

brated individual, of which I will give you the mere literal signification.

I have already explained the meaning of the Pyrenees, the northern limit of this tribe, which divided them from their brethren of Buasce; on the south they were separated from the aboriginal Celtæ, by the river called by the Romans

Gar-umna, now Garronne — Garb-aun-e; "It is a rough and boisterous river."

On the east they were bounded by the river called by the Romans

Rodanus, now Rhone — Ro-d-aun. It is not easy to render some words, this is one; I cannot explain it better than to say, "a river whose bed is not sufficient for its waters," the word Ro denoting "too much;" as one would say, "too much of a river."

There are in this nation a range of very high mountains, called

Ce-benna — Ce-binne-e; "it is the summit of the land."

There are two passages from the north, into Eocaid-tan, the more eastern one between these mountains and the Rhone, the other between the mountains and the head of the Garonne, at each of which were tribes called

Volcæ — Bealce, pronounced Violce, "the mouth of the land," that is, the entrance thereinto.

We learn from the 9th chapter of the

3rd book of the Commentaries of Julius Cæsar, wherein he treats of his wars in this country, that Adcantuanus, who commanded the town, endeavoured to make his escape with six hundred sworn friends, whom the natives call Sol-durii, whose custom is, to enjoy all things in common with those to whom they have vowed a friendship, to share the same fortune, and kill themselves, rather than survive the death of their comrades.

Ad-can-tuan-us — Adh-ceann-tuatacn-eis, pronounced A-caun-tua-an-eis, "the appointed head chief of the host"

Sol-duri-i — Siol-deirig, pronounced Soldheri, "a clan of the same issue, linked by a secret bond."

From this nation a small colony separated, and moving eastward, established themselves on

Lac-us Leman-us — Loc Lo-aman, which word I cannot better translate, than by describing the lake "to be formed by the waters of a river that overspread the land," an expansion of fresh running water.

The tribe themselves having obtained from their Cimmerian neighbours, who gained the ascendant over the Celtæ and them, in that quarter the name of

Wal-den-ses — Gaal-dun-seis, "the tribe, or the Gaal of the hills."

Having now completed my object in this part of the earth, by having

clearly demonstrated the identity of the several dialects of the language of the Scythian race, through the extent of their migrations westward from the Indus, I purpose, previously to our passing from the continent, to the isle of Britain, to treat very briefly of the languages of the aborigines of the countries in Europe colonized by these Scythian invaders, as far as can be ascertained, in a manner that enables me to speak with confidence on the subject, of which I will now proceed to lay the proofs before you.

SECTION X.

Of the Language of the Cimmerii, Cimbri, or Germanni.

From the foregoing analysis, you have means of judging of the dialects of Greece, Rome, and Eri, and whether the resemblance between the first and last, is not much greater than that of Rome, allowedly a branch from stock of Greece, is to either; and also of satisfying your mind, that the language (a dialect of the Cimmerian) in which I am now writing, hath no affinity with any of them, otherwise than by the adoption of various words of the Romans, as shall be explained when we arrive in Britain; but previously to our passing over to that surprizing island, as I have heretofore pointed out the difference between the Scythian, Arab, Assyrian, and Egyptian tongues, I I purpose now to speak of the speech of the Cimmerii, Cim-bri or Germanni, and to shew that it hath no kindred with the language of the Scythians, the concluding and conducive evidence of diversity of origin.

In the territories wherein the Germanni maintained their independent sovereignty, and therewith their ancient language, as noted on the chart, there were two grand dialects, the Litwa,

and the Tudesque; and as on the authority of Tacitus, it hath heretofore been shewn, that the Basternean Peucini were not Asiatics, by their Germannic tongue, so now by his testimony will I also prove the total diversity between the languages of the Scythians, and the Germans, and not only between their tongues, but also between those of the Germanni and Celtæ, though both were aborigines of Europe, the former north, the latter south of the Rhine and Ister.

Tacitus, in his treatise on Germany, thus delivers himself, "whether the Araviscians are derived from the Osians, a nation of Germany passing into Panonia, or the Osians from the Araviscians, removing from Panonia into Germany, is a matter undecided, since both still use the same language, the same customs, and the same laws," still you may say the point of origin remains undecided; but Tacitus hath not left us in darkness, having added, "from the language of the Panonians spoken by the Osians, it is manifest they are not Germans," from whence it follows, of course, that the language of Panonia which was Scythian, was different from that of the Germanni, which was Litwa or Tudesque, and therefore proves as distinctly as language the most unerring of criterions can demonstrate, a diversity of origin of the Scythians, and Cimmerii or Germanni; so far we have evidence of this fact, on the native land of the Germanni, to which I will add the testimony of St. Jerome in Galatia, and Asia minor, (a country whither a tribe of of Germanni had emigrated, where they were surrounded by Scythians and Assyrians) who says, that they preserved their language to his time, which he recognized as identic with that of the Treviri in Germany, (which was Tudesque) amongst whom he had been brought up.

Here it becomes necessary to observe, that we are informed by men of ancient days, that some straggling tribes of the Celtæ had passed to the north of the Rhine, amongst the Germanni, one of whom, (the (*a*) Gothinians) were known by "their Gallic (*b*) speech," according to Tacitus, not to be Germans.

And now let me ask, if a score or two of Scythian words

are found in use amongst the Germanni, doth not the fact of neighbourhood for centuries, rationally account for that circumstance, without referring therefrom, identity of origin, of the two people.

Having now seen proofs of diversity on the lands of the Germanni in the vicinage of Scythians, and on the lands of the Scythians, surrounded by Scythians and Assyrians, let us cross the Rhine to the lands of the Celtæ, and examine in that quarter the evidence of antiquity touching their language.

NOTES TO SECTION X.

(*a*) You are not to fancy that the Roman word Gothini hath any affinity with the Scythian Goths; the Romans never scrupled to make a term bend to their tongue; for the etymology of this word, the vocabulary of Armorica and Wales must be consulted, wherein I dare to say some of its features, though in a mutilated state, may be recognized.

(*b*) By Gallic is meant Celtic.

SECTION XI.

Of the Language of the Celtæ.

As there is no term less understood down to the moment of my writing, than Ceiltig, Keltkoi, Celtæ, Celts, I shall first give you a precise idea of the people so called. By this name the Scythian Goths called the aboriginal Europeans, west-ward of Tanais, from the circumstance of their being concealed in woods, the only meaning of the name, but though in process of time, as before mentioned, the epithet was discontinued in that quarter of the earth, save in the neighbourhood of Palus Meotis, it came to be applied to all the nations from the land of Iapydes, south of the Ister and Rhine, to the extreme west; but as the Scythians advanced, and discovered that the people they invaded had tribal distinctions, they either called them according thereto, or more commonly after their own fashion, leaving all those of whom they were totally ignorant, whom their arms had not yet reached, Celtæ to the fancied end of the world.

Of all their lands we find the aboriginal Celtæ in possession

only of a small district of Spain, in the mountains of Ailb-bin, and of the country from Helvetia to the ocean, between the Seine and Garronne; the Germannic Belgæ having transgressed the Rhine, and seated themselves between that boundary and the Seine; and the Scythian Iberi of Gallicia, having, under the conduct of Eocaid, the son of Lugad, surmounted the Pyrenees, and established themselves between those mountains, the Garronne, the Rhone, and the ocean, as before mentioned, this remnant having acquired a positive locality by the name of Celtica, at about half a century before the birth of Christ, at which time the Scythians of Italy, having become masters of an huge proportion of the world, known to them. Julius Cæsar, envious of an inoffensive people in the enjoyment of their rude but buxom independence, moved westward to frighten liberty from this portion of the earth, save the liberty of being admitted to the high distinction of being provincials. and slaves to the godlike Romans, and their glorious constitution, lauded to the very skies by the mercenary scribes of Italy. (ever ready, as are their successors in the art, to prostitute the pen and truth, to the seducing favor of power,) extolled by those who fatten on its garbage, calling it the pride of Romans, the masterpiece of the science of Government, an accumulation of the wisdom of ages, the envy and admiration of the whole world, devotion to which was perfect freedom, this so often, so loudly, and so confidently repeated, that the very sufferers under its sanguined lash believed the tale, and were willing at the pious suggestion of the priesthood, the hand sinister of despotism, to attribute their misfortunes and misery to the wrath of the Gods, offended at their manifold transgressions, rather than to the true cause, excessive accumulation and inordinate privileges of wealth, consequent encrease, and exclusion of poverty, and the total annihilation of the beauty, florid complexion, and fine proportion of primitive institutions, (by adherence whereto Rome rose to a degree of power unequalled) leaving but the emaciated, sickly, pining form of ancient days, her wholesome exhilarating spirit converted into a venomous

sting, ready to be darted at all and every one, who even expressed a desire to have the commonwealth restored to its pristine health again.'

This tyrant I say, having come to the resolution of extinguishing the expiring laws and liberties of his native country, now advanced to reduce the nations westward of Italy, and hath as some small atonement for his treasons, bequeathed to posterity an account of his progress, of which the very first passage is:

Gallia est omnis divisa in tres partes, quarum unam incolunt Belgæ, aliam Aquitani, tertiam ipsorum linguâ Celtæ, nostrâ Galli appellantur, hi omnes linguâ, institutis, legibus inter se differunt."

From which words of this man (illustrious in vice, pre-eminent in seeming virtue, this man of blood who could assume the divine virtue of clemency, if cruelty served not his purpose more aptly.) A scholar famous, the elegant writer, it appears as plainly as words can shew, that half a century before Christ, all the lands remaining to the Aborigines of continental Europe, east of the Pyrenees, known by the name of Celtæ, was the middle third of Gallia, between the Seine and Marne, and the Garronne, nemmed in on the north by the Germannic Belgæ) on the south by the Iberian Scythians, and that the country called by the general name of Gallia, was occupied by tribes of these, three nations, differing each from the others, in and all those strong and leading features, which are the surest, the unerring criterions of variety in the genera of the human species.

This notable passage proves that the Belgæ, though indiginal north of the Rhine, were not of the same origin as the Celtæ, the aborigines south thereof; whilst it establishes the point beyond far this question, that the Germanni, of whom the Belgæ were a tribe, were not Scythæ, differing as they did from the Iberi, a tribe of Scythæ, in language, institutions and laws; this testimony of *Julius Cæsar* sets sophistical argumentation at defiance, it laughs not in scorn, but in pity, at all the schemes and theories of pseudo antiquarians, ascer-

tains for ever the origins of these nations, whilst it proves that *Xenophon* is fully justified in saying that "The Scythians held the chief sway in Europe," which by looking on the chart, and taking to account the consummate ignorance of the ancients of the northern parts of Europe, and their habit of speaking in general terms, you perceive was not an exaggeration.

These things explained, it remains to give you a correct idea of the term Gallia and Galli, the former of which was held one and the same as Celtica, the country of the Celtæ or Galli.

If you do not know, it is fit you should, that there is a word in the language of the Greeks called Galos, changed by the Romans to Glos, which by lexicographers, is now supposed to signify a husband's sister, or a brother's wife; that in latter times it did not come to be applied to this particular degree of kindred amongst Greeks and Romans, I will not affirm, nor may I deny, but that such was not the primitive meaning I must aver, because from the writings of the Iberi, I am warranted to say, the word expressed a tribe allied by bonds of blood or friendship, and that the Galos (*a*) of the Greeks, the Glos of the Romans, is a corruption of the more primitive word Gaal, preserved by the Iberi, from whom of Aquitania, it passed to the other side of the Garonne, and came in process of time to give name to the country and people from thence to the Rhine, confirmed by the passage cited from *Julius Cæsar*:

"Ipsorum lingua Celtæ nostra Galli appellantur;"

Which words are clearly illustrative of the identity of the language of Rome, and the Iberians; though *Cæsar* hath committed a great error in supposing Celtæ to be an European word, as heretofore shewn. But *Cæsar* saith, these people who called themselves Celtæ, were by the Romans called Galli; now in the primitive Iberian dialect, Gaal hath no meaning till it be added to some other word; therefore a tribe which the Iberians would call Gaal Seanaun, Gaal Ed, the Romans called Gall-i Senones, Galli Ed-ui, and what the Iberians would call

Gàel-iath, the Romans called Gallia, differing in nothing but the terminations, from which you are to understand, that Gallia means the country of certain tribes, and that Gaal means a tribe or kindred, what tribe or kindred is always expressed by the addition of its denomination, a word, passed as before said, from the Iberi of Aquitania, to the aborigines on the other side of the Garonne: and now to elucidate this part of our subject even more clearly, the misconception of which hath caused much confusion, I beg leave to refer you to the authority of St. Bernard, who says, "That all foreigners were in very ancient times called Gaal, by the people of Eri," which having caused some to call the Irish Galli, as though they were of Gaul, they indignantly replied,

"Scoti sumus, non Galli;"

Or, (as Bernard wrote in Latin,) to be more explicit, "We are the Gaal of Sciot, not the Gaal of Armorica." Gaal they were, for so the Iberi called all tribes; it is our word for a tribe, but they would not suffer themselves to be called by another name than the Gaal of Sciot; which I shall have occasion to notice again in Britain, whither I am now about to shape my course, where we will meet with all the tribes of whom we have been treating, save the Sarmatæ.

NOTES TO SECTION XI.

(*a*) You will find in Galatia, in Asia Minor, a name given by the Greeks to a tribe of Cimmerii, who emigrated thither, that the term of Gaal was then in use amongst the Greeks, and signified a tribe, as shall be remarked on.

Note. It is worthy of observation, that the ancients called the aborigines of the islands in the Archipelago, by the name of Caun-ians; those of Sicily, Si-Caun-i; those of the southern extremity of Greece, Cyn-urians, Gigantes and Hellotes, and those of Spain, Cyn-usians.

You cannot suppose these words were without meaning, applied by Scythians, to aborigines in every quarter, invaded by Scythians; now pray mark the value of the language of Eri, held hitherto so cheap, yea, utterly despised. Cean in our language, signifies the head, the original with all its synonimous terms, the word Khan, as spelled by the English, the title of a supreme chief in the east, is Cean, the head; the Kon-ing of Germany, borrowed from the Goths, is the Scythian Cean; Og-eis-cean, corrupted to Ogus Khan, means "Og, the head of the host," and when men

of ancient days tell me, that these European nations had originally the above names, they inform me as distinctly as if they had written largely on the subject, that these were aboriginal people on all the lands invaded by the Scythians, of whose origin they had no knowledge whatever, to whom they applied these general names in ignorance, which could not have been the case if they had been preceding emigrators of their own race.

SECTION XII.

Arrived in Britain, I now come to speak of the various nations thereof, from the earliest time, to the era of the Norman invasion, and to demonstrate the origin of each by the test of language; adhering to the method I adopted at the outset, I shall first lay before you the ideas most prevalent on the subject, and then submit my own opinion, together with the sources from whence both are derived.

To describe as briefly as possible the divers and diverse schemes of projectors on this head, their theories, and hypotheses, would require volumes, detailed answers to which would fill a moderate library. I must therefore content myself with drawing the general outline of their systems, and as Camden is yet considered by his countrymen an ancient in a manner, an antiquary, a faithful compiler of all the relations accredited down to his days, and cited on all occasions as authority, I shall state his conceptions, in my reply to which will be found the answer, not to him only, but to the whole herd of book manufacturers, down to this present hour.

He commences with an account of the name of the Island, and gives us the opinion of Geoffry ap Arthur of Monmouth, "That the name of Britain was derived from one Brutus, the great grandson of Æneas, who fled from Troy to Italy."

Of Sir Thomas Eliot, that it was derived from a Greek word Prutaneia, which term amongst the Athenians, signified their public reuenues.

Of Humphrey Lloyd, who hath the reputation of being one of the best antiquarians in the kingdom, who with much assurance refers its original to the British word Pridcain, that is to say, "A white form."

OCEANUS HIBERNIUS
OCEANUS BRITANNICUS
DENSHIRE
CORNWALL
OR
BRITAIN DUNMAINÆ
Cledaugh
Maes-y-red
Lug
Pen-Craig
Maes-y-Deelbeam
Dore
Elan-leini
Cradun
Hereford
Kenchester
Arconsum
Cader
Arthur
Tal-Earth
Llyn Savadhan
Monuch
Denny
Usk
Man Wye
Towy
Illingonan
Calicot
Dutish
Gowra
Kenfoag
My Morgan
Caldecott
Caerwent
Portskeweth
Tiverton
Poltimore
Axminster
Axmouth
Exeter
Seaton
Brentor
Dart
Tamar
Cambalan
Hurles
Liskeard
Saltesse
Tregonia
Rinmore
Lethas
Pen-von-las
Pen-elin
Port Inis
Dinsol
Volubas
Loopa
Mendinas
Pennanguned
Pedge
Tau
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Of Pomponius Lætus, who tells us, that the Britons of Armorica in France, gave it that name.

Of Goropius Becanus, who will have it, that the Danes settled themselves here, and so called it Bridania, that is, free Dania.

Of others who deduce it from Prutenia, (Prussia,) a part of Germany.

Of Bodin, who supposeth it took its name from Bretta, a Spanish word, which signifies earth.

Of Forcutulus, who derives it from Brithin, which, as it appears in Athenæus, was the name of a sort of drink among the Græcians.

Of others who deduce it from the Brutii in Italy, whom the Greeks called Bretii.

But those pedants are by no means to be endured, who would have it to be called Britain, "From the brutish manners of the inhabitants."

For the rejection of all which opinions, save that of Geoffry, he offers his reasons, on his inclination towards which, he delivers himself in these terms:

"But now could we be but once well satisfied that this history of *Brutus* were true and certain, there would be no farther occasion for any laborious search after the original of the British nation, that business were all at an end, and lovers of antiquity would be excused from a troublesome and tedious enquiry; for my own part, I am so far from labouring to discredit that history, that I assure you, I have often strained my invention to the uttermost to support it. Absolutely to reject it, would be to make war against time, and to fight against a received opinion; for shall one of my mean capacity presume to give sentence in a point of so much consequence? I refer the controversy entirely to the whole body of learned antiquaries, and leaving every man freely to the liberty of his own judgment, shall not be much concerned at any one's opinion."

He then states the evidence of many writers, who altogether discredit the story of *Brutus*, and says, "if I have any ways

impaired the credit of that history, concerning *Brutus*, no man can reasonably quarrel with me; for my part, it shall never trouble me, if *Brutus* pass current for the father and founder of the British nation, let the Britons descent stand good, as they deduce it from the Trojans, I shall never contradict it; nay, I shall show you hereafter how, with truth, it may be maintained."

Following this learned antiquary through his solution of the name of the island, he says, "Whence comes Albion? whence Britain? give me leave, as to this point, to deliver my real thoughts, which I am satisfied are the real truth;" then proceeds thus, "all nations have been by strangers, called by names quite different from what they called themselves;" many instances of which he adduces, from which he draws the conclusion, that "the Greeks called the island Britannia, from the British word Brit, or Brith, which signifies painted, to which they added Tania, which in the Greek language means Regio, a country; from which native and foreign terms, without all doubt, the name of Britain is derived." In this manner he at length positively determines the controversy, abandoning *Brutus*, leaving the Trojan to his fate, notwithstanding the assurance he gave of maintaining his pretensions; having previously disposed of the other name of Albion, which in a dissertation as luminous as that of Britain, he is inclined to derive from Alphon, because Festus told him Alphon signified white.

This point adjusted *thus* satisfactorily, the laborious antiquarian sets about his enquiry into the original inhabitants of Britannia, or Albion, and after finding fault with *Julius Cæsar*, and *Diodorus*, for saying they were Aborigines, "as if mankind sprung out of the earth like mushrooms," he proceeds with the old story of the flood, "*Noah* and the Ark, *Japheth* and his son *Gomer*," who in these, our most remote parts of Europe, gave both original and name to the Gomer-ians, who were afterwards called Cimbri and Cimmerii, for that name of the Cimbri or Cimmerii did in process of time, almost fill those parts of the world, and spread itself very far, not only in

Germany, but in Gaal also, and from these Gomeri, or Gomari, (mark the cautious precision of the accurate etymologist,) I have always been of opinion that our Britons had both original and name, in which I am confirmed by the proper and genuine name of Britons, for the Welch to this day call themselves Kumoro, Cymro, and Kimeri, a Welsh woman Kimeraes, and their language Kimraeg, neither do they own any other name, although some pretenders to learning have from thence, of late, coined the new names of Cambri and Cambria, and from whence now can we imagine these names should be derived, but from the ancient Gomer, and from those Gomeri, who were so near to us in Gaul, the seat doubtless of the old Gomerians. This is my judgment concerning the original of the Britons, or rather my conjecture, for in a matter of so great antiquity, it is easier to proceed by conjecture, than to offer at any positive determination, and this accouut of our descent from Gomer and Gaul seems much more substantial, more ancient, and better grounded, than from Brutus and Troy; nay, I do not despair to prove that our Britons are really the offspring of the Gauls, by arguments taken from the name, situation, religion, customs, and language of both nations."

He then proceeds to give his proofs, and informs us on the authority of *Josephus* and *Zonaras*, that those who are now called Gauls, were from *Gomer*, formerly named Gomari, Gemeræi, and Gomeritæ, and on the evidence of *Wolphgangus*, a divine, saith he, "of very considerable repute," that the nations and families which descended from *Japheth*, were the first possessors of the European islands, such as England and Sicily, and wraps up all his shreds and patches in the old Hebrew mantle, in which is interwoven.

"By these were the isles of the Gentiles divided in their lands, every one after his tongue, after their families, in their nations."

He then informs us of the conjectures of Tacitus and others, that Britain was first peopled from Gaul, on account of its proximity thereto; next he assays to prove origin from the Drudic religion, which was found to prevail both in Armorica

and Britain. Then instances similarity of some few customs, which he saith were peculiar to the two people, but relinquishes that evidence, "because perhaps that argument may not appear very cogent to some sort of men," and concludes in these words, "but we now come to language, a particular upon which lieth the main stress of this controversy, as being the surest evidence of the original of a nation, for there is no man I suppose, but will readily allow, that those people who speak the same language, must necessarily be derived from one common original," and in confirmation of the identity of the language of the Gauls and Britons, he has selected three score words peculiar, as he asserts, to both nations.

Having after this manner accounted for the earliest inhabitants of Britain, he speaks of the Picts, "who dwelled in the northern parts of the island, whom he thinks he can shew from manners, name, and language, were indeed very Britons themselves," for which purpose he informs us, that Hector Boetius derives these people from the Agathyrsi, Pomponius Lætus, Aventinus, and others, from the Germans; some will have them from the Pictones in France, and Bede from the Scythians, and then adds, "In such a variety of opinions I do not know which to adhere to, however, to shew as well as I can, how the truth of this matter stands, I will venture to deliver my own thoughts of it, and unless the authority of venerable Bede was a sufficient counterpoise to my conjecture, I should be apt to think that the Picts were not transplanted from other countries, but originally Britons, and the offspring of them, I mean those very Britons, who before the Romans came here, inhabited the north part of the island."

He then instances, (to prove their origin the same as the other inhabitants of Britain,) according to Bede and Tacitus, a similarity of customs, in submitting to be governed by women, and in painting themselves; he states that the people called Picts were always called Britons by the Romans. I cannot say much (quoth he,) from language, as the Pictish tongue is lost; therefore he gives but half a dozen samples, and dwells upon the appellation of Picti, which he

will have "painted," and though he will not wrest it to an argument, he must notice that some of the petty kings of the Picts were called Bridii, that is to say, in British, painted.

He next notices a tribe of Gomeri, or Galli, called Belgæ, who established themselves in the present districts of Hants, Wilts, and Somerset, and of Attrebatii, seated in Berks.

Such the inhabitants, such their origin, which to sum up the whole in as few words as may be, you perceive is deduced from Gomer, the son of Japheth, the father of the Gomeri, or Gomari, who were afterwards called Cimmerii, or Cimbri, and Galli.

Our antiquary having laid down these for facts, and taken this view of the state of the island, at the era of the first Roman invasion by Julius Cæsar, concludes in these words, "here then our historian, whoever he may be, should begin his history, and not higher, if he seriously consider what the most learned Varro hath said, namely, that there are three distinct periods of time:

1st. "From man's creation to the deluge," which by reason, we know nothing of it, is called Adelon, unknown:

2d. "From the Deluge to the first Olympiad," (which he dates at 841 years before Christ,) and because we know nothing of it but false and fabulous, is called Muthikon, fabulous:

3d. "From the first Olympiad to our own times," which is called Istorikon, the historical, because the transactions of that space are related by good historians.

From whence you see, this profound Saxon antiquary consigns eight huudred years of the history of Britain within his historical era, to the unknown and fabulous ages, without the least scruple; making a demonstration thereby of modesty, candour, and sincere respect for historic fidelity, but in reality actuated by a far different motive, as shall presently be remarked upon.

Though few words would be requisite to expose the ignorance of this man of reading and writing, still more if possible than he hath himself manifested it; yet when I consider that I am using the language of the majority of the people of whom I treat, that to one of that nation, the care of giving publica-

tion to my sentiments is to be confided; moreover, that the writers of this very country, hired by its rulers, have for political purposes been the authors of all the falsehoods and misrepresentations that have disfigured and obscured the ancient history of Britain, and of all the times of my adored Eri, I have come to the resolution of leaving nothing unsaid that may tend to diffuse light so clearly upon this subject, that it will not be in the power of knavery to practise its frauds with success for the times to come.

Whoever you are, that have been companion of my way through so many regions, prithee let not the thought take up its dwelling in your mind, that I speak thus arrogantly in the conceit, that I am possessed of a greater portion of intellect than other men. No, it is not from natural endowment, but from superior information, not lying in the course of some, not sought after by others, that I am enabled to present to the world a more correct view of the ancient state of this celebrated island, and to explain effects, by shewing their real causes, hidden from others, from deficiency of means of penetrating to the depths wherein they lie concealed; others have had preconceived systems, to support which they have had recourse to conjectures and assertions, boldly hazarded, wherefrom they have drawn conclusions, however satisfactory to themselves, and to those who know no better than themselves, are always absurd, because at variance with truth and wisdom, yet preserve currency, because never thoroughly investigated, and that they have acquired a confidence from time, and prejudice, that usually taketh strong hold of the minds of men, even of good understanding. But I had formed no previous judgment, I have never indulged my fancy, nor presumed to sport with the imagination of others in possibilities and probabilities, I have never applied the term perhaps, nor given a false colouring to representations. I promulgate facts capable of demonstration, and demonstrated, perfectly indifferent whether they be relished or not, disdaining to flatter or humour error, though ever so long or firmly established; pitying ignorance, which it hath been the object and study of my whole

life to enlighten, to which I am always indulgent, holding in sovereign contempt all; and they are not few, who think one thing and say another, and never hesitate to barter a public avowal of opinions, they do not entertain, for base and filthy lucre.

That some parts of this system of Camden, and such like, have been shaken, and some displaced, of late years, is true; but that the schemes substituted, tend not to the improvement of the whole, is equally certain; be it my task first to shew that the world have been travelling a wrong track, though long frequented, and much beaten, and then to point out the right and ready way, whereby to arrive at the object of our research. In the former I shall deal in negatives, in the latter I stand on affirmatives, on warranty of the certainty of the facts I shall deliver, vouched by the self same evidence to which Camden hath with confidence appealed, and to which every man must at last be constrained to refer every controversy concerning the origin of emigrant nations, that is language.

I assert the Kimmerioi, or Kimbroi, of the Greeks, the Cimmerii, Cimbri, Germanni, of the Romans, never were known by the name of Go-mer-i, or Go-mar-i.

That the Cimmerii were a distinct people from those called Celtæ, latterly exclusively called Galli.

And that the name of Gomer-i never did extend very far, nor at all into Germany, nor into Gaul.

I affirm that the Druidic religion had been introduced into Britain long before it was known in Gaul.

I declare, that of the sixty words set down by Camden, which he hath adduced as proof of identity of origin of the nations of Gaul and Britain, two-thirds are neither of Gallic nor British extraction, whilst the manner in which they are collated, manifests the most consummate ignorance, mingled with no inconsiderable portion of puerile cunning, adult disingenuousness, and pedantic trifling, merely to serve a purpose.

I avouch that the people of Caledonia are not of the same origin as any other of the nations dwelling in Britain, at the time of the invasion of Julius Cæsar, save the Belgæ.

I affirm that the name of Britain is not derived from any

one of the terms stated by Cambden, nor any thing like thereto.

And having affirmed these particulars in flat contradiction to the learned Camden, and all his authorities, and denied every sentiment he hath uttered, save the proximity of Gaul and Britain, in which he could not err, I shall proceed first to submit to you proofs from language in confirmation of my confident assertions, and then so much of the ancient state of Britain, as will suffice to dispel the mists in which this subject hath been up to this hour obscured.

You have observed the sophistical logic so prevalent in the days of Camden, by which he attempts to deduce the origin of the first inhabitants of Britain, from Gomer, the son of Japheth, in order to sustain the famous 5th verse of the 10th chapter of Genesis.

"The Cimmerii, or Cimbri," (quoth he) "were first called Gomeri."

"The ancient Britons call themselves Kumero and Cymri."

Ergo, the ancient Britons are Gomeri.

To which I reply, negatur major, negatur conclusio.

I beg to know from what source the information is derived, that the Cimmerii or Cimbri were first, or ever called Gomeri, or Gomari. I call on any one to produce an authority of the weight or strength of one thread of the spider's toil, to maintain the assertion; it is a coinage from the mint of impious frauds, a counterfeit of latter times, bearing no impression of a Hebrew or any other antique stamp.

That a tribe of the Scythian race invaded the land of the Gentiles is an historical fact, but the people called Gentiles, known to the Hebrews, were the aborigines of Thrace, Macedon and Greece; doth any man at this day, fancy that the Hebrews knew any thing of the country north of Caucasus; it were well he reconsidered the evidence wherefrom his fancy hath been formed; of a certainty he will not find any foundation for it, in the writings of the Hebrews, whilst abundance of proof can be produced from Ezekiel, that they were altogether ignorant of the emigration of the Goths, who, as they

thought, came with Og, or Og-eis-cean, from Meshech and Tubal, when they invaded Asia; that they knew nothing of the country, north of Caucasus, and that they placed the tribe whom they called children of Gomer, somewhere to the north of Judea, in the neighbourhood of Magh-og, south of Caucasus, whereabouts is so imperfectly conjectured, that they are supposed by some to be the people of Albania, by others of Phrygia, Pontus, Paphligonia and Pamphylia; but let what difference may exist as to their actual place, all agree that the tribe called Gomeri, dwelled on a sea coast.

I have had occasion heretofore to notice, that the Hebrews were much addicted to the deriving names of countries from individuals, proof of the long time that intervened between the assumption of the specific denomination, and the record thereof, in consequence of which, the tradition became obscure, and as the easier method was to deduce the name from a person, they adopted it almost invariably, though nothing can be more erroneous; and though those moderns who have been in the habit of not only taking the words of the Hebrews upon trust without any investigation; but of considering a dissent therefrom near a kin to blasphemy, may be astounded at the information, I shall take leave to say such an individual as Gomer, never had existence, that the term is a compound of the two original Scythian words, Go-moir, pronounced Gomer, the literal signification of which is "To the sea," a name given to a tribe of the Scythian nation of Asia Minor, whose lands bordered on the sea, whether the Caspian, Euxine, or Mediterranean, is not with sufficient precision ascertained.

But saith a man of hypothesis, may not a colony of this tribe have surmounted Caucasus, penetrated into Europe, and assumed the name of Kimmerioi, antecedently to the invasion of that quarter by the Scythian Goths? undoubtedly any thing may be conjectured, but there is not a tittle of evidence, sacred or prophane, to use the vulgar phrase, to warrant the supposition, and as the system hath been formed from similarity of the words Gomeri and Chimmer-ioi, I must inform you that the Chimmer-ioi or Chimbroi, as they were afterwards

called, were not of Asiatic extraction, either Scythian or Sarmatic, that the name was given by the Scythian Goths, to the original inhabitants of the northern parts of Europe, in consequence of the natural state of the climate, comparatively with that of the country south of Caucasus, and signifies "Dark and gloomy, the people of a land of perpetual winter," the term Chimmerian being proverbially applied to any thing dark or obscure; there is no person acquainted with antiquity, who doth not know that writers of ancient days, let them have made what mistakes they may in other respects, never confounded Asiatics with Europeans, nor Africans with either, they never mistook a nation of Chimmerioi or Cimbroi, for a tribe of Scythians or Sarmatæ, and vice versa.

And now to give you an idea of the learned Sasson antiquary Camden's application of the authority of Josephus, for his opinion that the Cimmerii are descended from Gomer, and to set at rest, for all times to come this priestly fable, I will place before you the words of Josephus himself, as they stand on the 1st section in the 6th chapter of the 1st book of his Antiquities.

"Gomer founded those whom the Greeks *now* call Galatians, but were *then* called Gomerites;" and again, "of the three sons of Gomer, Aschanax founded the Aschanaxians, now called by the Greeks Rheginians, so did Riphath found the Ripheans, now called Paphligonians, and Thrugramma the Thrugrummeans, who, as the Greeks have determined, were named Phrygians." Now it is an historical fact, that a tribe of Cimmerii, or Germanni, did burst forth of their forests, more than 300 years before Christ, and having penetrated to Asia Minor, expelled the Scythian Gomerians from a portion of their lands, which from these invaders was afterwards called Galatia by the Greeks, from which it appears, that it was the Cimmerii intruded on the Scythian Gomerians in the east, instead of the Gomerians intruding on the Cimmerii in the west; but what farther appears from this testimony of Josephus, whereon the learned Camden built his theory, that the Cimmerii were the descendants of Gomer? It appears

that the sons of Gomer did not stray farther west than Pontus, Paphligonia, and Phrygia, which points out the true etymology of the name as I have heretofore explained; whilst from the circumstance of the Greeks calling this tribe of Cimmerians, Gal, it is evident the Greeks, Romans, and Iberian Scythians all applied the term Gal to a tribe of people, which term was not confined to the nations south of the Rhine, but extended north to the Baltic, passed from the Iberi of Aquitania. This very evidence of Josephus, as far as his authority is of avail, completely confounds the devices of those who have had, or will have, the Cimmerii the children of Gomer.

Seeing then that Gomeri were a tribe of Scythians of Asia Minor, bordering on the sea; that there is neither record, nor yet tradition of their having colonized any part of Europe; and that the name hath no affinity whatever with Chimmer-ioi. That attempt at a connexion being annihilated, I affirm that the Chimmer-ioi were not of the same origin as the Celtæ.

What, though I should subject myself to the imputation of prolixity and reiteration, I must repeat something of what I have heretofore said respecting the Cimmerii and Celtæ.

Men have been long in the habit of dealing too much in generalties, which hath been productive of much embarrassment in explaining origins of nations, and first principles of every sort and kind; accordingly we find them lumping all the people of Europe together, as having one same origin, the fallacy of which is evident by an attention to grand historic facts, and above all, to language. No man can hesitate to assert that the Tatars, the Indi, the Assyrians, and the Scythians, are distinct genera of the human species of Asia; and there is as little reason to doubt that there were many different genera of mankind in Europe also.

The knowledge of the Greeks of the northern parts of Europe, was very imperfect; and of the Romans still more so, till a late period. It was customary with the first invaders, to give a name to the people and country nearest to them, which name they applied to all the nations far and wide, as hereto-

fore shewn; and as the Goths found the country, dark, gloomy, and cold, they called it Geimhra, the original word for winter, and the inhabitants Geimarig, corrupted by the Greeks to Kimerioi, by the Romans to Cimmerii; but when from better acquaintance by long residence on their borders, they discovered that the aborigines had specific tribal denominations, they distinguished them thereby. Accordingly we find the Cimmerii, corrupted to Cimbri, called, in process of time, Germanni, their country German-ia, evidently from their tradition of their being sprung from Mannus and Earthum, divided into many nations, each bearing its own peculiar appellation. In like manner of the portion of Europe south of the Ister, we hear the general name of Gentiles applied to all the native tribes, as far as Illurike, which is also recognized in Cynurians, Gigantes, and in Allod-eis, corrupted to Helot-es, whom the Scythian invaders captivated, and converted to vile uses, whilst the universal name of Ceiltig, corrupted to Keltikoi and Celtæ, was given indiscriminately by the Scythians to all the original people south of the Ister and the Rhine, from the western extremity of Illurike, to the fancied end of the world; but as the invaders advanced, and became acquainted with the natives, they adopted the vernacular name of some with more or less variation, suited to their own tongue, or applied names of their own to others, conformable to circumstances, whilst the original name of Celtæ was continued to all people westward, of whom they were ignorant. Thus we learn that the aborigines of the part of Italy invaded by Œnotrus, though called Celtæ aforetime, were afterward called by the Scythians, Umbri; so of the other little communities, to the Alps, whilst all the country westward continued to be called, even to the days of Julius Cæsar, Celti-ca, or Gallia.

From all which it is apparent, if the evidence of antiquity, delivered not for the purpose of supporting hypothetical systems, but of stating facts, be of avail, that the Cimmerii, Cimbri, or Germanni, were no more of the same genus, of the Umbri, Celtæ, Galli, though both were aboriginal Europeans on their respective lands, than the Scythians and Assy-

rians were of the same race, though both aboriginal Asiatics, in their particular countries. These facts language attests, and instructs me to know (which knowledge I have infinite pleasure in imparting to mankind) that Go-mer-i signifies people whose lands border on the sea; that the Greek Chimmerioi, from Cheima, winter, formed on the original Scythian word Geimhra, winter, denotes the inhabitants of a cold and gloomy country; that Kelti-koi of Greece, Celtæ of Rome, formed on the primitive word Ceiltig, concealed, hidden, was the name applied by the Scythians to the aboriginal people of Europe westward, of whom the Greeks and Romans knew nothing, though they conjectured much; and that Gal-oi of the Grecians, Gall-i of the Romans, formed upon the ancient word Gaal, denotes kindred. From this my knowledge, whereby I am enabled to speak positively, and from the evidence of men of ancient days, who were not occupied in establishing pious, or rather impious, frauds, I repeat with confidence,

That the Cimmerii neither were, nor were ever called, Gomeri;

That the Cimmerii, and Galli, are not of the same race.

And I will presently demonstrate, that Cumarig, by which name those aboriginal Britons who inhabit the part of Britain now called Wales, distinguish themselves, hath not the slightest affinity with Cimmer-ii, or Cimbri, the two words being as different as light and darkness, but that they are the genuine aborigines of the isle of Britain, as old as the hills and dales thereof; and that all the other parts of the *conjectural* scheme of Camden, and such like, are as ill founded as his deduction of origins, will clearly appear from a very brief statement of facts, relating to times antecedent by one thousand years to the epoch, whereat the profound Saxon antiquary would have a British writer commence his history of Britain.

You are already in possession of my judgment, that this globe always existed, though not a member of *this* solar system, very many ages longer than the received European opinion—how long no man can tell, nor ever can discover. (*b*)

That the human race, and every species of inhabitants of land, air, and waters, of vegetable, and fossil, were originally produced, each in their peculiar element and climate;

That mankind did not proceed from one pair of creatures;

That the beings of this earth were not destroyed by a deluge;

Consequently that there existed no necessity of replenishing the world with inhabitants either from the plains of Shinar, or the mountains of Ardmenia.

To apply these opinions to our more immediate subject, I say that the island now treated of had its original people as early as all other parts of this globe, with the attribute attendant on their formation of organic power of modulating their breath to the distinct articulation of words expressive of their ideas, whereby they were enabled to communicate with such of their species as they were in the habit of associating with. What intercourse the nations of which the whole island was composed, might have had with each other, what were their manners, customs, institutions, laws of earth and air, there is no memorial, nor can I set forth, for all time and times, till the precise epoch corresponding with 1036 years before Christ, when having warranty for my speech I affirm,

That people from Sydon, passed Ard Ib-er, and the Breccan of Gaelag, and landed on the southern coast of this island, where and when they commenced the operation of exploring the bowels of the earth, wherein they discovered the metals of lead and tin, in which articles they carried on a lucrative trade with the natives of the east.

That having established themselves in this quarter of the island, they continued to increase their numbers, not from Sydon and their colonies in Spain only, but also by multitudes of the Gaal of Sciot of Iber within Gaelag, and of the Gaal of Iber within Buasce, independent Scythian nations, with whom they made covenants, prescribing the terms of their mutual engagements, whilst employed in working the mines, the first of which covenants was entered into 1035 years before Christ, in four years from which time the sea opened a passage nigh unto

the extremity of the land, leaving rocks in the ocean separated from the main, of which facts, and many more particulars you will be distinctly informed by the chronicles of Gaelag, till the precise date of 1006 years before Christ, when the Gaal of Sciot of Iber, or to speak more distinctively, the chief, nobles, olam, all the Clanda Breoccean, with many of the Gaal took their departure from Gaelag and emigrated to Eri.

What though their sojourn in Gaelag was no more than for one and thirty years after the Sydonians had planted their first colony in the land of metals, and there never was the slightest intercourse between the Ib-er-ians of Eri, and the Sydonians from that day to this, yet in the occurrences of these few years, we have a sure foundation for the very ancient notice of this country, and the origin of Scythian tribes who colonized and occupied a considerable portion thereof, at a time as remote nearly as the arrival of the Pelasgoi in the southern part of Greece; synchronizing with the reign of Ammon Pharaoh of Egypt, father of Sesostris, and with David chief of the children of Israel, father of Solomon, five hundred years before Rome was founded, and one thousand years antecedent to the era recommended by the learned Saxon antiquary Camden, for the commencement of the ancient history of the land.

That the Sydonians were the first stranger people known to have entered this island is beyond question, that they wrought the mines in the southern quarter thereof is equally certain, and that they were jealous of their acquisition, and guarded it with the most scrupulous secrecy, are facts of notoriety, which last, together with the destruction of the Phœnician records, though they have occasioned a lack of detail of the ancient history of the island, from the epoch of their first acquaintance therewith, one memorial even yet hath not perished, on which their mercantile jealousy hath made no ravage, which the flames of Alexandria could not destroy, yea which even to this hour hath defied all the efforts of Saxon ignorance, brutality, and despotism, innumerable proofs of which it will still endure

to record in its own native style, if I shall not shortly perish.

Pliny hath conjectured, that an individual whom he calls Medicritus, was the first that brought lead ex insulâ Cassiteride, and to whom is ascribed the founding of Carteia in Spain, about the same time that Carthage was founded by Dido, which Strabo says was presently after the war of Troy; what a melange of nonsense!! It is enough for our present purpose to shew that the date of the building of Carthage is ascertained to the year 883 before Christ; therefore following these authorities, it might be said that this island was not known to the Phœnicians for an hundred and sixty years later than the chronicles of Gaelag declare, if such even was the case, the proofs about to be adduced would not be injured in the slightest degree, the Sydonians and Carthaginians having used the same language; but nothing is farther from my thoughts than to admit that this island was not discovered, and entered at the date aforementioned by the Phœnicians from Sydon, I rely with confidence on the accuracy of the chronicles of Gaelag, on which there neither is, nor with truth could be any mention of Carthaginians, the Ib-erians having emigrated to Eri, one hundred and twenty-three years before Carthage was in existence.

The facts of the discovery of the southern coast of this island by the Phœnicians, their settlement therein, trade therewith being established, permit me to present you with a regular and orderly detail of the origin of the various tribes that have from 1037 before Christ, till the arrival of the Normans in 1066 since Christ, emigrated to this famous island, whereupon I shall make such observations, as shall be conducive to your perfect acquaintaace with the subject.

Antecedently to 1037 before Christ, let men of scheme and hypothesis conjecture as they will, and have, I neither know nor pretend to know any thing of this island.

Then appeared on the shores of the south Sydonians, who entered the land, and if they did not displace the natives, they mingled with them, became influential in that quarter, and certainly insinuated their language to so great a degree, that it

must be inferred a great proportion of the population of Britain, that is Dun-mianac, that is the present Devon and Cornwall, was Scythian.

The increase of these strangers within the country, and fresh supplies continually pouring in from Sydon and Spain, producing the necessity of extending their limits, tribes moved northward, crossed the Severne, and seated themselves in the present districts of Glamorgan, Monmouth, Hereford, Brecon, and Radnor, assuming the specific denomination of Sul-ureis, changed by the Romans to Silures, of these the chronicles of Gaelag could not have spoken, and the chronicles of Eri, are altogether silent.

But from the chronicles of Eri we learn distinctly, that multitudes of the Gaal of Sciot of Iber, within Gaelag, and of the Gaal of Iber within Buasce, employed in the mines of Dunmionac, with whom the Sydonians were dealing treacherously, did burst forth of the caverns of the earth, and steering northward, established themselves on the coast opposite Im-aon-ar, this day the Isle of Man, whence they spread farther north, and eastward, and in process of time extended their jurisdiction over the present districts of Lancaster, Westmoreland, Cumberland, York, and Durham, where they are recognized by their ancient Iber-ian name of Breocceant-eis, changed by the Romans to Brigantes.

These tribes who came to establish themselves in the countries aforementioned, and to exercise supreme power therein, the first aliens known to have intruded on the aborigines, were of Scythian extraction.

The next invaders were Cimmerii, in the most enlarged sense of the term, from the western shore of the Euxine, a tribe of the nation of Basternæ, which had assumed the distinct name of Peuce, latinized by the Romans on their original land to Peucini, on Britain to Picti. They first appeared on the water of Feobal, in the northern extremity of Eri, in 299 before Christ; from whence, finding the land full, they shaped their course eastward, and seated themselves in the northern parts of the island of which we are speaking. Of this tribe the

chronicles of Eri, are full and explicit, the history of whom is intimately connected with our annals, as you will see.

The next adventurers were Cimmerii of the south west of Germany, known by the name of Belgæ, who having passed the Rhine, possessed themselves of the country called Gallia between that river and the Sean, from whence they crossed over to this island, where they acquired the present districts of Hants, Wilts, and Somerset, at what time is left to conjecture, and supposed to be about 200 or 300 years antecedently to the birth of Christ.

Next came a tribe of Attrebates from Gaul, who occupied the present Berks.

Such was the origin of these nations in their respective positions, 50 years before Christ, when Julius Cæsar, with some few Roman Scythians, and a motley group, a disciplined banditti of auxilaries, composed of Germanni and Galli, subjected by the arms to the will of Rome, invaded this island, from whence the aborigines twice drove him with disgrace, notwithstanding the false colouring given by his own pencil to the representations of his unprovoked assaults. May annihilation be the fate of all invaders of the laws, and liberties of independent nations, and so it will, if the people be but firm and true to themselves.

Such continued to be the state of the country at 50 years after Christ, when the Romans recommenced their aggression, from which they desisted not, till they had garrisoned, bridled, and reduced to subjection, more by reason of the dis-union and want of co-operation of the several nations, than of their own prowess, the entire island, save Caledonia, wherein their jurisdiction never was ascendant.

Whilst the Romans were in progress towards the perfection of the work of subjugation, a colony of the Gaal of Sciot of Ib-er in Eri, entered the land of the Peuci, about the year of Christ 258, under the conduct of Eocaid Cairbre, the son of Conaire, who had gotten the name of Righ-fada. This Gaal of Scythians were invited by the Peuci to Caledonia, and received from them a grant of territory in the western quarter of their land, which they called Ard-gael, and Dal Righ-fada,

neither acquired, nor retained partly by entreaty, partly by force, as Bede relates, but granted freely, and held by a species of military tenure from the people, and chief of Caladun, on condition of the Sciot being aiding to them, in defence of their laws and liberties (on which depend life and land) against the Roman spoiler, which service they performed bravely and faithfully, as the hatred and calumny of the Romans, (expressed by the poets laureat of Rome, in their fulsome, lying panegyrics on the heads of the ruling faction, for which no doubt the flatterers received ample reward,) and the result (found in the successful efforts of these friends and allies) sufficiently avouch.

The foreigners who next arrived in this island, were tribes of Cimmerians, called Jutes, Sassons, and Angles, from the year of Christ 450 to 550.

For the purpose of connecting these three Germannic nations, I deferred the mention of another colony of Scythians from Eri, in the year 503, led by Feargus, son of Eocaid Muineamhar, who were seated south of their brethren of Dal-righ-fada, on the other side of the waters of Cluid, along the coast of the ocean, from thence to Mullac Gaal-adh-biadh, invited also by the Peuci, to strengthen them against the Sassons, who instead of friends and allies to the Britons whom they came to assist, had become treacherous foes and barbarous tyrants, ever consistent at all events, insomuch that even language is not necessary to prove origin in their particular: Pirates, and inhuman in the time of Tacitus, pirates and inhuman in the days of O'Connor, allies and auxilaries under the garb of friendship, presently principals, instantly tyrants, applying the terms rebels and traitors to the very people, who, in an evil hour, suffered them to interfere in their concerns. Semper idem!

After these herds of pirates, came Scandinavian pirates also, from Norway and Denmark, towards the end of the 9th century, when the former made themselves masters of the isles north of Caladun, and west of Dal-righ-fada, and the latter seized on the country of the East Angles, Mercia, and a considerable

part of North Humber-land, and reduced the whole of Anglo-land, which was not recovered by the Sassons, till 1042.

The next invaders in order of succession, and the last, were Germanni, who first acquired possession of a part of the lands of the Gaal of Armorice, from them called Normandie, from whence a colony landed in the south of this island, and by the success of one battle, obtained the undisturbed dominion of the country from the German ocean east, to the Severn west, and from the southern extremity of the land, to the border of Caladun; which event took place in the year 1066.

At which date you perceive the entire of the island was inhabited by the Aborigines, by Scythians from Phœnicia, Gallicia, and Biscay, by Cimmerii of the different tribes of Peucini, Belgæ, Jutes, Sassons and Angles, by Scythian Romans, Scythians of Eri, and by Scandinavian Norwegians and Danes, and by Normanni; of whom all had arrived here antecedently to 550 of the christian era, save the Scandinavians and Normanni, of the former of whom there is no necessity to speak, their language having made little perceptible impression, the people being rather roving, prædatory banditti, than systematic conquerors, and of the last I shall for a while postpone the consideration, not being immediately connected with one present enquiry, which is language, whereby I mean to demonstrate the origin of each, which will shew various objects in the true light, correct multitudinous errors, and tend to the utter extinction of the absurd schemes, theories and hypotheses, that have drawn the minds of Europeans far from the path of truth; for this purpose, we must look for information to be confidently relied on, respecting the languages in common use amongst the people who dwelled on this island, at the date of 550, when the last of the tribes above mentioned were on the land; and as I know of no writer at or about that time comparable to Bede in terrestrial matters, I shall state from him that "There were five languages when he wrote about 730, namely that of the Angli, the Britons, the Scots, the Picts, and the Romans," on which fact, and his classification, a few observations must be made.

That he gave precedence to the Angli, though the last of these five nations, is easily accounted for by the circumstance of his being one of that people; but if he meant by the Scoti, only those tribes from Eri, led by Eocaid Cairbre and Feargus, to Caladun, why range them before the Picts, who had been seated in Ailb-bin for 500 years, and before the Romans who had subjected the greater part of the island 200 years antecedently to the coming of the first of these Scots to Ardgael; on this arises a question, did Bede contemplate the Scythian tribes of Dun-mionac, Silures and Brigantes, and identify them with their brethren from Eri? if so, the order is correct, with the exception of the Angli, the violation in which respect is accounted for from his being an Anglus; if he had not the ancient Scythian or Scottish tribes in his mind, all is confusion, and he stands liable to the charge of an anachronism without an object, and of being an ignorant or careless writer, but as his works, save those on miracles and mysteries, prove him to have been a remarkably accurate and precise writer, I am inclined to think that he is not chargeable with an error, and that he meant by the Scoti as well the very ancient tribes of that race on Dunmianac, and those distinguished by the names of Silures and Brigantes, as well as those from Eri; and I am more particularly induced to this judgment, from my opinion of the wisdom of Bede, and from my knowledge that he would have been, and was perfectly correct in so doing, as shall be distinctly proved; at all events, be it as it may, we have on his authority the fact ascertained, that there were in his time, five languages spoken by the various nations throughout Britain and Ailb-bin; which fact I beg to impress deeply on your memory, it being demonstrative of the truth of what I undertook to prove at the commencement of this Demonstration, for as Cambden has repeated from others who repeated from their precursors, "Every argument of the origin of emigrant nations must, after all, be referred to language," you will have the goodness to bear in mind, that the languages of the various tribes of the Cimmerii, of the Britons, and of the Scots, are

declared by Bede who wrote 1200 years ago, to be different and distinct.

But let it be supposed that Bede had expressly confined the Scythian language to the Scots of Ailb-bin; I would enquire what had become of the language of Dunmianac, the Silures, and the Brigantes. was it lost in Bede's time? did it merge in the British or Roman languages? did no visible vestige thereof remain? to which I reply, it was not lost, it did not merge in the British nor the Roman; it did exist in the days of Bede, and doth endure at this hour in form, mien, structure, and a considerable proportion of the very nomenclature of the British language, not merged, nor buried, but alive, prominent and discernable, recognized not only by the right owners, but by the ancient Britons who have adopted, fondly cherished, and gratefully acknowledge their obligations to it, as a treasure by which their language hath been greatly enriched.

So notorious is this fact, so obvious to every man well versed in the Scythian language of Eri, and in the British tongue, that Edward Lwhyd, by far the most competent scholar of all the Britons, not only in his own vernaclur tongue, but in the language of Eri, in his deep researches into the antiquity of his country, finding that nearly all the names of places, lands and waters, hills and dales, throughout this island were in a language not British, that the idiom and form of the British language was cast in the mould of Eri, and that a very great part of the British agreed with the Irish, was forced upon the necessity of having recourse to a scheme for the purpose of endeavouring to account for this (to him) phonomenon; which scheme together with his arguments, I will lay before you in as many of his own words as will suffice to enable you to form your judgment.

1st. Quoth he, "I am of opinion that the old inhabitants of Ireland consisted of two nations, Guydhelians and Scots.

2d. "That the Guydhelians descended from the most ancient Britons, and the Scots from Spain.

3d. "That the Guydhelians lived in the most ancient times, not only in north Britain, (where they still continue intermixed

with Scots, Saxons and Danes,) but also in England and Wales.

4th. "That the said Guydhalians of England and Wales were inhabitants of Gaul, before they came into this island.

"Having been so bold as to write such novelties, and yet at the same time to acknowledge I have no written authority for them, I am obliged to produce what reasons I have.

"I have already proved at large in the 1st and 2d section of this book, that the Welch language agrees with a very great part of the Irish, and in the Irish grammar you will also find, that the genius or nature of their language in their changing the initial letters in the same manner, &c. is also agreeable to the Welch, and as by collating the languages, I have found one part of the Irish reconcileable to the Welch, so by a diligent perusal of the New Testament, and manuscript papers written in the language of the Cantabrians, I had had a satisfactory knowledge as to the affinity of the other part with the old Spanish, for though a great deal of that language be retained in the present Spanish, yet much better preserved do we find it amongst the Cantabrians.

"Now my reason for calling the British-Irish, Guydhelians, and those of Spain, Scots, is because the old British manuscripts call the Picts Fitchid Guydhelians, and the Picts were Britons without question, as appears not only by the name of them in Latin and Irish, but by the names of the mountains and rivers in the lowlands of Scotland, where they inhabited, and there probably they are yet, (though their language be lost,) intermixed with Scots, Strat-Clyad Britons, old Saxons, Danes and Normans. As for the intitling the Spanish-Irish Scots, there wants no authority, the Irish authors having constantly called the Spanish colony Kin-Skuit, or the Scottish nation; no more therefore need be said to prove the Guydhelian-Irish, ancient Britons; and as to the Scots it is only necessary we should produce examples of the affinity of the old Spanish with the present Irish, as follows" One hundred instances of which having set down, he proceeds: "Much more might be added to these, not only out of the Cantabrian, but

also out of the present Spanish, notwithstanding the great alteration in that language by the Latin and Arabic.

"Seeing then it is somewhat manifest that the ancient inhabitants (of Ireland) consisted of two nations, that the Guydhelians were Britons, and that Nennius and others wrote many ages since an unquestionable truth, when they asserted the Scots of Ireland coming out of Spain, the next thing I have to make out is, that that part of them called Guydhelians have once dwelt in England and Wales. There are none of the Irish themselves that I know of, amongst all the writings they have published about the history and origin of their nation, that maintain they were possessed of England and Wales, and yet whoever takes notice of a great many of the names of the rivers and mountains throughout the kingdom, will find no reason to doubt, but the Irish must have been the inhabitants when those names were imposed upon them," some few of which Lhyd notices, then adds, "and several others which manifest that the Irish were anciently possessed of those places."

He then remarks that the words he had quoted, though in common use amongst the Irish, are not to be found in the British, wherein he hath searched for them in vain. "Therefore," he repeats, "I could find no place to doubt but the Guhydhelians have formerly lived all over the kingdom, and that our ancestors had forced the greatest part of them to retire to the north, and to Ireland, in the same manner that the Romans afterwards subdued us, and as the barbarians of Germany and Denmark upon the downfal of the Roman empire, have driven us one age after another to our present limits; *we see then how necessary the Irish language is to those who shall undertake to write of the antiquity of the isle of Britain,* and by reading the first section of this book, it will be also evident, that it is impossible to be a complete master of the ancient British, without a competent knowledge of the Irish, besides the languages of Cornwall and Bass Bretagne;" for which opinion he instances a few words of the most ordinary use, "and so for a great many words which we have neither leisure

nor room to take notice of at present, nor indeed occasion, in regard they are obvious to all observers in the following book: the next thing to be proved is, that those ancient Guydhelians were a colony of those nations whom the Romans called Galli, or Celtæ, and this will appear from a comparison of both their languages. I have observed to you how that may be done in the English preface, and have no room to insert here but the few examples following, where the leading words are Celtic, collected out of old Latin books." then follow eight and twenty words, which he collected out of old Latin books, and fancied were Celtic or Gallic.

Such are the words, such the matured judgment of Edward Luhyd, concerning the most ancient names of places in divers parts of the island of Britain, which names I will now set down orthographically, as in the days of Camden, and collate with names of the like signification in the language of E-ri, literally expounded, not one word of a doubtful or ambiguous meaning shall be noticed, nor shall the form of a syllable be distorted, for the unworthy purpose of forcing to similitude figures that have no family resemblance each to the other, which curious comparison and analysis, I shall commence with the name of this wonderful island.

Bri-tain, Breo-tan, "the land of flaming fires." You have read the many conjectures on the derivation of the name of this celebrated island, with the repetition of none of which can I have the cruelty to torment you, save that of Camden, who deduces the word from the native Brith, and the Grecian Tania, the former painted, the latter a country, that is "the painted country." Here at the outset, Camden has betrayed his ignorance in fancying that the country received its name from the Greeks, it being a fact indisputable that they knew little, if any thing, more than this name for the island, for hundreds of ages after the Phœnicians had discovered this land. In the

language of the Phœnicians therefore, and that only, must we look for the origin of the name of Bri-tain.

To decide arbitrarily in a case, become, from its remotest antiquity, long since questionable, to say positively that the Phœnicians did not add their Tan to the vernacular Brith, would be to arrogate the office of dictator, an imputation to which I will not render myself liable, yet as I feel myself constrained to reject this solution, I also feel it incumbent on me to offer my reasons therefor, which are to be found in the ancient history of that part of the island to which the name had been first applied, viz. Cornwall and Devon, and to that only.

Now supposing that the Phœnicians, on their entrance upon the land, were struck with the painted appearance of the natives, from which they gave a name to them and the country, I ask whether you think they would have used a word of their own language, or of the people of the country, whereby to denote them? this question you will resolve according to your judgment, to aid and direct which I shall take the liberty to inform you, "that history doth not warrant the assumption, that the natives did then paint their bodies;" though we learn from Julius Cæsar, one thousand years after the time I now speak of, that the tribes he saw applied the juice of the woad to their skins. To prove with the precision absolutely requisite on this occasion, it must be shewn that not only the nations he happened to be acquainted with, but those of Dun-mia-nac, that is Cornwall and Devon, yea the people of Eri, and of all the isles adjoining to both, all being called British isles, also practised the custom, not of painting, but of daubing their skins, very different from painting, and as it is ascertained for very truth that such was not the case, methinks we must have recourse to the language of the people, whose claim is on all hands allowed to the latter part of the compound, for the entire of the name, the propriety of which will be best manifested by the following facts.

If you have hitherto imagined that the Phœnicians applied

the name in the first instance to the entire island, or that the many tribes thereon, knew themselves even in the time of Julius Cæsar, by the name of Britons, you have assuredly been in error; nay, the Phœnicians were acquainted only with the southern coast when they imposed the name on the district which they occupied, colonized, the bowels of which they explored, from whence they exported a vast quantity of lead and tin, wherewith they supplied the nations of the east, from which district the name spread, till in process of time it extended north to Ailb-bin, and at length pervaded the whole island, as heretofore explained in Germania.

Now it is a fact indisputable, that on all the head lands of Gael-ag, that is Ard-Ib-er, Fir-ol, and Ard-na-gael, and all the promontories looking over that ocean, it was the custom to kindle fires, and keep them blazing during the darkness of the night, to be the means of directing the seafaring ones, and of protecting them from the perils of the vast deep, which particular kind of fire is called in the language of Phœnicia, Breo, for which reason all the head lands of Gael-ag were called Breo-cean, in like manner, on the part of this island, opposite to Gael-ag, it being necessary to observe the same salutary custom, for the purpose of guiding the mariners of Phœnicia on their way from Breo-cean to the land of their new and profitable acquisition, they gave it the name of Breo-tan, which in their tongue signifies "the land of flaming fires," that is that kind of fire of which the flame or blaze is seen at a great distance, by the light of which they were directed in their passage between Breo-ccean and Breo-tan.

That the general name of the promontories of Gaelag was Breo-ccean is unquestionable, which Gaelag is the modern Galicia, and which Breo-ccean is the corrupted Brigantia of the Romans, accordingly we learn from Orosius, who wrote 1400 years ago, speaking of times long before his days, says that, "a high tower at Brigantia in Galicia, of admirable structure, was built, ad speculam Britaniæ," and as fires were of a date much more ancient than towers, it is clear this light house, of which Orosius speaks, was an improvement on the

more ancient, consequently more rude method of feeding fires in the open air, whilst the precise expression, "ad speculam Britaniæ," distinctly shews, that these night fires, whether in a tower, or on the beacons, had reference only to Breo-tan; if confirmation were farther necessary, I would refer to the illustrious Alfred, a name immortalized, did not the wearer drive a foreign tyrant from his land? he was valiant, he was good, and not only good but valiant. Eri, my beloved, thou instructed this worthy of ancient days, when thou hadst the gift of instruction before thy children became slaves; thou taught this glorious Sasson the use of letters, which he applied to the attainment of knowledge, whereby he was enabled to translate into his own tongue the writing of Orosius, of whom I have just made mention, as also writings of Bede, in his version of which he hath translated the Latin Bri-tain-ia into Breo-tene. Alfred was a scholar, he wrote with care, that his writings may make addition to his renown and glory.

I take the liberty of re-asserting, that the name of the island is Breo-tan, both Phœnician words, the import already explained, and that from the Phœnicians, the word passed to the Greeks, who altered it somewhat, to shape it according to their idea of taste, to Bret-tania, Bre-tania, Bret-tannike, Bre-tanike, and even Pret-tannike; from the Greeks the Romans heard of the name, which they called Bri-tannia, yet so ignorant were they of the country, that they knew not, till the time of Agricola, that it was an island, though even the Greeks, who had but a very imperfect knowledge thereof from the Phœnicians, were certainly acquainted with that fact in the time of Onomacritus, 500 years before Christ, in both which dialects of the ancient Scythian tongue you perceive no such great alteration hath been made, as to obscure the more primitive Phœnician name of the island, which hath been admirably preserved in its present form of Bri-tain, through so many ages and vicissitudes.

Should it be asked, what proof is to be had of the value of the Greek Bre, or the Roman Bri? I reply, both are corruptions of the Phœnician Breo; that very many ancient

Scythian words, preserved in the Phœnician, Hebrew, and Ib-er-ian dialects, have become obsolete in the dialects of Greece and Rome, or so cut up as to be barely recognizable; and that this particular term for blazing fire may have been actually unknown to Greeks and Romans, though in common use with maritime people, such as the Phœnicians and Iberians of Gallicia, the word never being applied to any fire but flame, and that appropriated chiefly to the direction of sea-faring people. Amongst the Romans, I know not of any simple, or part of any compound, that gives room to suppose that people had such a word in use, though the term is discoverable in the Grecian dialect; in the Eolic Bro-don, a rose, from its flaming red colour, of which in common parlance we yet say as red as a rose; in Bro-tos, Bro-too, Bro-toeis, all denoting blood, the most deep of all colours, as flame is of all fires; Brazo, to be ardent; but away with such critical trifling. The genuine etymology of the name is to be explained on grand and general principles, which are laid in the necessity that gave birth to the imposition thereof; which necessity was the night fires to guide the Phœnician mariners from Breo-ccean, even unto Breo-tan, that is from Spain to Britain; and that the word is purely Phœnician, will more fully appear from the fact about to be demonstrated, that all the ancient names of remarkable places in Dun-mia-nac, that is Cornwall and Devon, are Phœnician, a fact well known to Edward Luhyd, though he hath erred egregiously in his manner of accounting for it, as shall be fully and satisfactorily explained.

Dun-mia-nac — "Hills of mines." This was the name given by the Phœnicians to Cornwall and Devon, from the great quantity of lead and tin found in this district, which, as before-mentioned, was the part of the island to which the name of Breo-tan had originally been applied by that people

Corn-wall — Carna-gael, "the carn or altars of the

Gaal or tribe;" such are the words in the Phœnician tongue, and such the English interpretation thereof. In the dialect of Greece, Carna-gael would be Cherma-gal-oos; now to shew that some original words in the Scythian language are supposed not to be known by the Romans, and are compounded in a manner that the primitive meaning is lost sight of, where think you to seek for this word Carn in the Latin dialect of the Scythian tongue? You will suppose, till you have farther information, that it is not to be found in Carn-ifex, the common translation of which is an "executioner," a "rogue," a "malefactor," Carn-ificina, "a place where malefactors are executed," Carn-ificor, "to be cruelly killed, to be executed." According to the knowledge of the schools, you have been told that all these words have the same root as Car-narius, a butcher, derived from Caro, flesh meat, &c., and under this impression, if you was called on to render the Iberian Carnagael, the Greek Cherma-gal-oos into the Roman tongue, you could only do it by the use of a periphrasis, thus, "Acervus parvorum lapidum Glo-tis;" but I would say, Carna Glotis. A Carn is a heap of small stones, on which an inferior order of priesthood, from thence called Carneach, used to officiate; they are also found on the summits of hills whereon Breo, that

is fire, blazed for beacons, as signals; but they were also the only heaps raised over those, who came by a violent or sudden death; and in Ireland the custom is practised to this day of throwing a small stone on passing the place, where one had been accidentally killed, which was considered so great an evil, that a more bitter malediction could not be uttered than

"*Bi an Carn do leact,*
"May the Carn be thy bed."

This did not take its rise in Eri, from any turpitude attached to the mode of interment; but not so amongst the Romans, as we learn from the epitaph ascribed to Virgil on a noted robber called Balista,

"Monte sub hoc lapidum tegitur *Balista* sepultus
"Nocte, die, tutum carpe viator iter."—

Which mountain of stones was nothing else than a Scythian Carn, which amongst the Romans, as collected from these lines, was the place of execution, and interment of malefactors, for which reason an executioner, and a robber, were both called Carn-ifex, and a place where malefactors were executed, was called Carn-ificina, not from Car-o, flesh, but because the Carn was the place of their interment, as well as execution. These Carns abound on all the lands of Breo-tan colonized by the Scythians, and in Eri they are infinite. That this district of Breo-tan or Dun-mia-nac, had the first part of its name from these altars and beacons is certain, not from Cornu, the Roman horn; and that the second part of the compound is Gaal, a tribe or kindred, shall be shewn when I come to treat of Wales. What an absurdity to deduce its name from Cornu Walliæ, a composition of Latin and Sasson; it had the name of Carna Gael 500 years before the name of Rome was, and 1600 years before such a word as Wales had been heard of. No, no; the word is purely Phœnician; in

that language alone, can the primitive name be found, therefore can it be explained by the language of Eri only.

Cassiterides — Casan-tur-eider, "a path between the lands," as shall receive a full explanation in a note on the Chronicles of Gaelag, in the proper place

Scilly — Scaolead, pron. Scilly; "separated, torn asunder." These rocks and islands had once been attached to the main, till the year 1034 before Christ, when the sea tore a passage through and through, as particularly related in the Chronicles of Gaelag; the same name for the same reason was by the Phœnicians applied to the islands of Ceylon and Sicily, subjected to their present corruptions; and by us of Eri, the name is given to many small islands near the shore, supposed to have been violently separated from the main land

Tin — Stan. That Stan was the original word for this metal, appears from the preservation of the term in Stanaries, and in the Roman Stannus.

Having explained the signification of these most ancient names by the Phœnician language, I shall follow Camden, and his commentator Gibson, giving their *conjectures* of the names of places in Cornwall and Devon, which I shall collate with my intimate knowledge thereof, leaving the decision to your judgment.

Belerium — Balerig, pron. Baleri, "the place of the Erians or Iberians." Diodorus Siculus, in the 2d chapter of his 5th Book says, "they who inhabit the British promontory of Belerium, by

reason of their converse with merchants, are more civilized and courteous to strangers, than the rest are. These are the people who make the tin, which, with a great deal of care and labour, they dig out of the ground," &c. Now it appears from the Chronicles of the tribe that colonized Eri, and also Breo-tan, that they were expert miners in Iberia near Caucasus; that they assisted the Phœnicians in their mines in Spain, and it is also evident from Ezekiel, that they were skilled in the art, to which let me add, Iber and miner are synonimous in the Hebrew dialect of the Scythian language.

Let us now attend Camden.

"The Britons call the utmost promontory Pen-rhin-guaed," i. e. "the promontory of blood," but these are only the bards and poets, for the British historians call it Pen-with, that is, "a promontory to the left;" from hence the whole hundred is called "Pen-with," and by the inhabitants in their language "Pen-von-las," "the end of the earth," in which sense the English term it the Land's End, as being the farthest part of the island westward. Now if this promontory was ever called Helen-um, it would be from Pen-elin, which in British signifies an elbow; it cannot therefore be any absurdity to imagine, that this winding shore should be called in the same sense by the Britons, Pen-elin, from whence came the Latin Helen-um. The neighbours will tell you too, from a certain old tradition, that the land there drowned by the incursions of the sea, was called Lionesse." So far Camden. Here let me make an observation, which will assist you in the following analysis, and afford proof positive of the total difference between the Irish and British languages; that of many words which form very ancient names of places, one part of the composition is Irish,

the other British, and that nearly all the words have suffered some alterations from the primitive Phœnician language, conformable to the British tongue, which primitive term, with the mutation by the Britons, and the translation into the Sasson language, I shall now set before you.

Pen-rhin-guaed	Binn-rinn, "the summit of the cape or promontory;" guaed is British, the term therefore is compounded of two Phœnician, and one British word, the two former only of which I recognize in the language of Eri
Pen-with	Bun-bith, "the end of the world." In no language that Europeans ever heard of, is "With" "the left." The Phœnicians, when they gave the name of Bun-bith to this place, did really suppose that it was one extremity of the earth
Pen-von-las	Bun-fonn-las, "the light at the extremity of the land," that is the last light of all Breo-tan. What do these names shew, but that Pen-with and Pen-von-las, were in fact one and the same, precisely as the Sassons now say, "the last light house at the Land's End"
Pen-Elin	Binn-uilean, "the cape at the elbow;" as the Greeks would say, Boun-os-Olen-es, which, by the omission of the terminations, and standing in their original shape, would be Boun-Olen, formed on Binn-Uilean of Phœnicia and Eri
Lionesse	Il-inis-e, "it is a large island." From Camden you must suppose that the place had its name from its being drowned in the sea; but his better

informed commentator Gibson, notes, "There is an island lies before the promontory, which gave occasion to the name"

Port-Inis — Bort-Inis, "the entrance of the island"

Pen-sance — Binn-sean-ce, "the old head land," which Camden was told meant "the head of the sand." I marvel he did not say sands, quasi Seance, and argue that it was named by the Sassons

Dinsol — Dun-s-ol, "the great fastness." Camden says it was called by the inhabitants Careg Cowse, which he translates "Hoary rock," a term compounded of a Phœnician and a British word; Coraig being the Phœnician word for a rock; Cowse, I know not

Godolcan — Gaoi-dail-cean, pronounced "Gu-dol-caun." It is not easy to render this compound into English, the signification of which is "That its head hath a deceitful appearance, varying according to the position in which it is viewed." Sammes asserts that Godolonac is Phœnician for tin, Stan is Phœnician for tin, very different from Godolonac

Loopole — Lo-bol, "hole of water," the term Lo is frequently applied to lakes, occasioned by the communication subterraneously of waters of the sea, or rivers therewith.

From Loopole, Camden proceeds thus, "At a little distance from thence, there is a military camp, (they call it earth,) the Peninsula itself in which it stands is called Meneg; this earth is called by mariners, "Lizard," on which Gibson notes, "Going along the sea coast, we come to the Chersonne, called

Menag; which is also the earth," in it (a monument mentioned by Camden,) a late curious writer (the aforesaid Sammes,) will have of a Phœnician original, the first from Mene-og, signifying "Kept in by the sea;" the second from Arith, a common name for lakes; now pray mark how much more satisfactorily all these terms are explained by their native language.

Men-og — "A little mouth or entrance," which little mouth extended from the upper stream of a water, now called the passage, to another river that runs into the Lowe; from the narrowness of that entrance doth the Peninsula derive its name.

Lizard — Lios-ard, "the high fort;" and such is the ancient name of this place, there being no more common name for strong places at this day in Eri than Lios, which is distinguishable from all other kinds of fortresses by its being composed of stones. Sammes never thought that the Phœnician language would rise up against his evidence, therefore he amused his readers with his absurdities. Mene-og, "kept in by the sea," what nonsense! you may rely on it, the men of ancient days did not apply names to places without good and solid reasons, according to Sammes, the world should be called Mene-og

Camden proceeds, "The shore shooting in again from this Meneg, makes a bay full of winding Creeks receiving the little river Vale, upon which somewhat inward flourished an old town called Vol-uba, by Ptolemy; but it has long since either lost its being or name, which yet does still in some measure remain in Volemouth or Falmouth: at the very entrance

there is an high uneven rock, called by the inhabitants Crage, and each side of it is fortified with its castle, that on the east called St. Maudits, on the west Pen-dinas; but the haven itself is called by Ptolemy, Cenionis ostium, without all dispute from the British Geneu, signifying a mouth and an entrance, which Tre-genie, a town hard by confirms, as much as one should say, "A little town at the mouth;" on which last Gibson thus remarks, in the interpretation by Camden of Tregony "A little town at the mouth;" there is no occasion for the diminutive, which is the rather probable, because according to Sammes, Tira, and by contraction Tra in the Phœnician, is so far from signifying any inconsiderable place, that it denotes "a fort or castle." Let me now explain these words in their native tongue.

Vale	Beal, pronounced Viol, "the mouth;" the water takes its name from the Ostium
Vol-uba	Beil-ub-e, pronounced Veil-ube, "the point of the mouth." Volemouth and Falmouth of the Sassons, being their addition to the synonimous Phœnician word Beal. Have not the Sassons made the same havoc at Aber Moudwy, which they have changed to Barmouth, and which no doubt some future Sasson etymologist will derive from Bar, to close, shut up, and "Mouth;" and should the case so happen that the mouth of the river be closed by an accumulation of sands, which is more that probable, this etymology will be confirmed by the evidence of the fact.
Crage	Coraig, "a large rock"
Pen-dinas	Binn-d-inis, "The summit of the land nearly or entirely encompassed by water." The true Phœnician term for

an island is Oilean, i. e. one distinct oil, or isle; and though Inis was also the name of an island, it is often taken in a larger sense, and applied to lands on the margin of waters, in great part begirt thereby

Tre-gonie — Tir-cean-e, "it is the head of the land;" how it could be tortured to mean "A little town at the mouth," would astonish, if every day's experience did not prove the ignorance of man; why, the place stands nearly at the head of the water instead of the mouth, and so far from Tira and its contraction Tra, meaning a fort or castle, it hath the much more comprehensive signification of land; and here let me notice once for all, that every place in Dun-mia-nac, the first syllable of which is Tre, signifies, if on the coast Traigh, pronounced Tra, and if in the interior Tir, the former being the Phœnician for sea shore, covered over at high water, visible on the ebb, as Traighleigh, Tra-mor, &c. &c. the latter "Land" as in Eri, Tir Conal, Tir Eoghan, &c. &c.

Sal-tesse — Salt-esse, "the highest point for ships."

Camden having ran along the southern coast, turns to the northern shore of Cornwall, and notices the river

Al-an, alias Camb-alan, or Camel, from it winding channel — Al-aman, and Cam Al-aman, pronounced Alaun, and Cam Al-aun, "the great river," "the great crooked river."

Leaving Camden, and following his commentator, let us return to the Land's End, where on a little island so much dis-

tant from the land, that a boat with oars may pass between, stood

Caren an Peale, commonly called "The armed knight,"

Caren signifies "a rock," and Pele "a spire." I trust I shall be able to give a much more satisfactory solution of the name.

Caren an Peal-e

Corad an Beilte, "the girded knight." Now first I take leave to assert that Caren doth not signify a rock, the Irish and Phœnician word for which is Coraig, corrupted a little by the Britons to Crage, as Camden hath before said, nor doth Pele signify a spire; but if these two words did mean rock and spire, I am at a loss to discover how they could be hammered into an armed knight. What is the simple fact? there is in a small island nigh unto the Land's End a great rock, which bore the resemblance of an armed knight; which rock from this similitude was called by certain words which are to describe an armed knight, not a spired rock, and the very words in the Phœnician language, conveying the idea of the armed knight, are Coraid an Beilte, of which the British corruption is Caren an Peale.

Still to attend the commentator, he saith, "Mr. Camden mentions a tradition that the promontory stretched itself farther towards the west, to which these limits may perhaps contribute something of probability, that about the middle way between Land's End and Scilly, there are rocks called in Cornish,

Lethas, by the English Seven Stones	Litha, stones And the Cornish call that place within the stones
Tregva, i. e. a dwelling	Traig-ba, "it was strand."

Having noticed a sufficient number of promontories, lands, and waters, on the coast, let me mention a few in the interior, of which I will give the mere literal etymology.

Les-keard,	Lios-ce-ard, "the fort on the high land"
Carac-on,	Coraig-ong, "the fire rock"
Hur-les,	Ur-las, "the illumination of fire"
Kil-mair	Coil-mar, "the great wood."

In fine, in every part of the district of Breo-tain, occupied by the Scythians of Phœnicia, Gallicia, and Biscay, in all names a component part of which is the British "Pen," it is a mutation of the Iberian or Phœnician "Binn," a summit; the British "Rhin" is the Iberian or Phœnician "Rinn," a cape or promontory; the British Crag is the Iberian or Phœnician "Coraig," a rock, the words Tre and Tir being heretofore observed upon, now let us pass to Devon, the other district of Dunmianac, by the waters of

Ta-mar,	Ta-moir, "it is a sea"
Den-shire, so this district was called even in the days of Camden	Dun, a "hill," "the land of hills"
Teave,	Tam, pronounced Tave, "still, quiet," a name given to this stream which runs into the Ta-mar, here it is called Teave, according to its correct Iberian pronunciation; another river called by the same name, for the same reason, is called Thame by the Sassons, according to the value of its letters in the estimation of that people

Dert, which Mr. Camden says falls very steep and strong, flowing by dirty places!!

Dorta, "poured out with violence."

Ex-Cester,

Cathair-uisge, pronounced Caar-uisge, "the city of the water." This city is latinized into Ex-onia by the moderns, it was called by the Romans Isca Dunmoniorum, and Sassonized into Ex-eter, the Phœnician and primitive name of the place is Cathair-uisge, literally "the city of the water," Cathair being the Scythian word for a city, altered into Car, and Kir, Ker, and a variety of similar contractions in the nations of Asia, which originated from the seat of the chief being in the place; and Uisge is the original word for running water, altered by the Romans to Osca and Isca, by the Greeks to Iske, by the Germans to Ax, Ex, Ox, Ux; it may be thought extraordinary that a river should be called simply "water," but such was a common practice with the Scythians, when the water so named was the greatest river in the country, it was done par excellence, neither had this place any other name but the city on the water.

Twy-ford-ton, now Ti-ver-ton, which Camden says had its name from two fords through the Isc

Do-foras-dun, is in the Phœnician tongue what the Sassons call Two-fords-town

Pol-ti-more, Bol-ti-mor, "the house of the great hole." This is the name of a place nigh whereunto the river Columb runs into the Isc, whereby was formed a great hole in the earth beneath, the spot was called Bol-mor, which gives its name to the adjoining land, whereon a house being built, it had the name in the Phœnician language of Bol-ti-mor

Sea-ton, Moir-i-dun, "the hill of defence on the sea." On this original word "Dun," the Romans formed their Dun-um, the Germanni converted into their "Town." Standing alone, Dun means an ascent, but when it is part of a compound, it signifies generally a place of defence; sea town is a precise translation from the original Phœnician words into the Sasson or English language

Ax-minster, Ax-mouth, Uisge, here we have the original Uisge converted into the Sasson Ax, with the additions of their Minster and Mouth, the river not named, though if it had a specification, it is now lost, supplied by that of Otterwy, a compound of the Sasson Otter, and the British Wy, a river

Having arrived at the utmost limit of Dun-mianac, eastward on the ocean, let us attend Camden on the north, the first place I shall notice is

Taw, Taoi, "winding," from which course the river had its name

Ken-uith, Can-iath, "the head of the land;" the name of an high land on the Severn,

where a castle was built in ancient days, called Cais-lean, Cean-iath

Taking leave of Camden, I shall now turn to his more instructive annotator.

Bren-torr, a name signifying, saith Gibson, "a high rocky plain;" and adds, it is a famous sea mark.	Certainly the place is high and rocky, and it is a famous sea mark, but the name Breo-an-ter, from pron. Brontor, signifies, "the illuminated tower," and denotes that the Breo, as explained, here confined in a tower.
Avon	Aman, "a river," but the word is spelled Aune, (the modern pronunciation of the word) in Mordeus's chart, Aman is the primitive word on which the Romans formed their Amn-is, and though we of Eri say Aune, it ought by orthography to be pronounced Avon-as by the Britons at this day, here too we have a river without a specific name, which hath been lost, if ever applied.
Rin-more	Rinn-mor, "the great cape or promontory."
Clyst,	Cliste, "swift" the name of a river of uncommon rapidity.

Such are the most ancient names in Breotan or Dun-mianac, of which I have set before you those used in Camden's time, with his suppositions, and also the original words in the Phœnician language, in the dialect of Eri at this day, with the Etymology thereof in the English language, and now, with your leave, I will conduct you to the north of the Severn, to the land of the Silures, whose Scythian origin I mean to demonstrate by language also.

The Phœnicians and Iber-ians having in process of time filled Dun-mianac, a tribe moved after the manner of their race, and emigrating to the other side of the Severn sea, seated themselves amongst the aborigines of that quarter, and

established their influence in the district, called from them the land of the Silures, comprehending the present Glamorgan, Monmouth, Brecon, Hereford, and Radnor, of which in their order, but first of the tribe

Silures — Sul-ur-eis, "the tribe of the sun and fire." Whether this tribe had, or had not taken their departure from their brethren of Dun-mianac, before the introduction of what is called Druid-ism, it is clear the Sal-ur-eis neither embraced the ancient religion of the Britons, nor adopted Druidism, a novel fancy of the Phœnicians, and as proof of their rejection of the one and the other, they called themselves by a specific name, importing their adherence to the primitive ideas of their forefathers, as we learn from Tacitus, who says, "the soldiers of the Ordovices, and of the Silures, inflamed with the speeches of Caractacus, bound themselves by vows after their *respective religions*, that neither wounds nor weapons should make them yield." The Ordovices were aborgines and Druids, the Sul-ur-eis were Scythian emigrants and fire worshippers.

Gwlad-mor-gan, of the Britons.
Gla-morgan, of the Sassons. — Glas-moir-cean, "the head of the green sea." You will take notice that the lands of the Sul-ur-eis, extended on the waters of the Severn from the entrance therein of the Wye eastward, to the mouth of the Taoi west, therefore was the name of Glas-moir-cean applied from the point whereat their territory commenced eastward, should it be critically objected, that the term Glas is

an unnecessary expletive, I reply that in this particular instance, the word hath been added with propriety, and is a proof of the extreme precision of these ancients in the names they attached to places, here they meant to distinguish the waters they considered sea, from the waters of the great river Severn, which are uncommonly yellow, of which hue, even what may be called sea, doth in some measure partake; I am not to account for the humours of men, I have but to inform you that the words Glas-moir-cean are words of the Phœnician and Ib-erian language, the translation of which into the language of the Sassons, is, "the head of the green sea," and you will see by consulting the chart, and making yonrself acquainted with the nature of these waters that the term is accurately descriptive of the object.

Having explained the signification of the name of this Scythian Iber-ian tribe, and of the great water by which they entered this land from Dun-mianac, I purpose to point out the very spot whereat they did debark, and their route, giving all the names in their present mutilated form, which I will restore to their original shape.

There is a small river south west of the Wye, called Thrgoye, at the debouche of which into Severn is port Skeweth, close to which is Caer-went, the district in which these places are situated being now called Calde Cott; moving west you meet the water of Uske, on which stands Caer-leion; proceeding in the same direction, you come to the river Rhymny, then to the Taffe, issuing out of Monuch-denny, emptying its waters into Severn at Traeth Tav, having on its banks the places Caer-dyv and Llan-dav; south on Severn

is Penwarth, in Denis Powis; following the coast you come to Dun-rauen, Ken-foag, and My-margan, beyond which are the waters of Auon, Cled-augh, Dul-iske, and Tawye, south of which is the Peninsula of Gowre, on the east whereof is another Pennarth, west of Gowre is the river Burra, beyond which is the water of Gwen-drath-Vaure, taking its rise in a hill called Karreg, and running into the sea at Calde-cott point, westward of which is Towye, issuing out of Llyn Gonon, from whence it winds its way to Severn, the western limit of the lands of the Sul-ur-eis; besides which, there are monuments of antiquity in the quarter of which I am now treating, that is the present Monmouth and Glamorgan, called Gyve-lach, Karn Lhechart, Krom-lacheu, of all which in their order.

Port Skeweth — Bort Sciot, "the port or haven of the Sciot," the original name by which the Gaal of Sciot of Ib-er called themselves; the Skuthai of the Greeks, Scythæ and Scoti of the Romans, Scutten of the Germanni, Skuit-Skit of Anglo-Saxons, by which last Marianus calls this very place from them. Here it was that Gaal or tribe of Sciot of Iber, who emigrated from Gaelag, the present Cantabria in Spain to Dun-mianac or Breo-tan, and from thence across the waters of Severne, first touched the soil of the territory called from them the land of the Sil-ur-eis.

Caer-gwent — Cathair, "the chief seat." Gwent is British, the original Scythian word, which literally signifies, "the seat or chair of the chief," came to be applied to a city in the same manner as, Brian amongst the Thracians, from the mount, and Asti amongst the Greeks from their dwelling nigh unto the Bri or mount, came to signify a city also.

This place was the first capitol, if I may so call the scite of the tents of the chief of this Sciot tribe, the Venta Silurum of the Romans, from whence they spread themselves east to Wye, beyond which were the native Dobuni. West to the water of Towye, beyond which were the aboriginal Dimetæ, and north to the lands of the native Ordovices

Calde-cott — Cald-i-sciot, "the inclosure of the Sciot," hemmed in by the Glas-moir-cean, the Wye, the uisge, and by exceeding high lands on the north

Uske — Uisge, "the water," so called emphatically, par excellence, in like manner as in Dun-mianac, as Duor, the water, and Amhan, the river, Scythian words, and as Gwy, the British word for river.

Caer Lheion — Cathair Leigean, pron. Lean, "the city of learning." This place was originally called, "Cathair Uisge," the city on the Uisge or water, the Isca Silurum of the Romans, and supposed to derive the addition of Leigean from the circumstance of the Legio Secunda Augusta being stationed here. That the word Lheion of the Britons, Leigean of the Iberians, may have been formed on the Roman Legio, I cannot deny, at the same time, the term in its true form denotes instruction, learning, &c. accurately applicable to the place, as appears from Gerald Barry, latinized to Giraldus Combrensis, who informs us, "that very eminent men were

brought up and taught here, and that Amphibalus, the teacher of Alban, who sincerely instructed him in the faith, was born here;" be this as it may, the name of this place is Cathair, and the name of the river is Uisge.

Though the name of Glas-moir-cean had in the first instance been given to the salt water of Severn from the entrance therein of Wye, it came in after time to be applied to the district of land, from the water of

Rhymny — Rannwye, "the water of division," the word Rhymny is a compound of the Iberian Ranu, "division," and the British Wye, corrupted as you see, the meaning of the name being evident from the fact it denotes, this never being the boundary between the two districts of Monmouth and Glamorgan

Taffe — Dobh, pron. Dhove, "the swelling flood."

It may be imagined that Taffe was a corruption of Tamh, pron. Thave, as the Teave in Dun-mianac, or the Thame on the land of the Dobuni, at this day Oxfordshire, where it is called as the letters denote, according to the manner of the language of the Sassons; but this is not the name of this river, for Tamh, means "quiet still," nor can it be from Taoi, winding, this stream not having a winding course. Nor yet can it be a mutation from Dubh, pron. Duv, "black," this water being bright and sparkling, it can therefore be a corruption of Dobh only, an epithet particularly applicable to this river, which swells and overflows all its neighbour lands, sud-

denly and exceedingly, as I have often witnessed

Monnch-denny, Mianac Dun-e, "it is a hill of metal," here we have the same name as the ancestors of this tribe gave to the country of their first occupation in Breo-tan, for the same reason, proof that this hill had in ancient days been explored for metal, with which it is at this day known to abound

Traeth-Tav, Traigh Dobh, "the strand of Dobh"

Caer-dyv, Cathair Dobh, "the chief seat or city of Dobh"

Llan-dyv, Lann-dobh, "the church on Dobh," this word Lann is Iberian for a "penn," "fold," and such like, and being applied to the enclosures of cemetries, it came to signify a temple, chapel, church, to which sense it hath long since by the Britons been confined

Pennarth, Binn-ard, "the high summit"

Denis-Powis, Inis Powis, "the island Powis," a compound of the Iberian Inis and Powis, of what language I know not

Dun-rauen, Dun-r-amhan, pronounced Dunravan, "the high defence on the river" the place is now called Dunraven, it looks over the Severn, (which here is called "Amhan," the river,) and all the plains in every other direction, the word from Camden is spelled as we of Eri now call a river, "Aun"

Ken-foag, Cean-foac, "look out head"

My-margan, Mionn-moir-cean, "the head of the mount of the sea." On surveying the country, and duly considering the

	ancient language, in my judgment Cean Foac and Mionn-moir-cean mean one and the same thing, Mion-moir-cean is the Cean Foac, there being no land on the water of an altitude sufficient to warrant the epithet Cean Foac, but which is accuratey descriptive in Mionn Moir
Auon,	Amhan, pronounced Aun and Avan, "the river," the particular name, if ever it had one, lost
Cle-daugh,	Clodach, "dirty, slimy"
Dulishe,	Dubh-uisge, "the black water"
Tawye,	Taoi, "winding"
Gowre,	Geamhar-i, pronounced Gauri, "a land of corn," "fit for tillage"
Burra,	Borra, "rough, impetuous"
Gwen-drath-vaure,	Gwen-duor-ath-moir, "the white water of the great ford," the word is compounded of the British Gwen, white, and the Iberian Duor-ath-mor, which signifies as above
Karreg,	Coraig, "rocky," very rough with stones,
Cali-cott,	Before explained, the explanation proved to be correct, the Iberian word Caldi Sciot, or Cal-i-Sciot, meaning the enclosure, the shutting in of the Sciot, and here we have the same term applied at each termination of the limit of this Gaal, or tribe of Sciot
Towye,	Taoi, "winding"
Llyn-gonon,	Linn-cean-amhan, pronounced Caunaun, "the pool river head," the lake whence Towye issues.

This river was the western barrier of this nation, within which district in these parts are Gyve-lach, of which Gibson or Camden saith, "within the parish of Llan-gyve-lach, I

observed a monument which lately stood in the midst of a Kern, or heap of stones, beneath are two feet, rude and ill proportioned, from which monument this parish had its name of

Gyve-lach, Gabh-leac, "the great, flat, forked stone."

"Not far from whence," continued Gibson, "in the same parish, is a monument that gives denomination to the mountain on which it stands, in a circle of rude stones, called

Karn Lhechart, Carn Leicard, "the Carn of the great flat, high stones," from which you are not to presume that the Carn was meant by Leicard; the Carn, or heap of small stones was a beacon, or fire light, and Leicard, high stones, nigh the Carn, being the monument."

Gibson makes mention also of a Krom-lecheu, which he derives from the British word Krom, crooked, or inclining, and Lhech, a large flat stone.

Krom-lechen, Crom-leac-in, "a large flat stone in an inclined position." Crooked and inclining are very different terms, Cam is crooked, Crom is inclining, these Crom-leac are numerous in Eri.

The origin of these words being manifested, let me conduct you northward, by the route these Scythians moved to the lands now called Hereford, wherein I shall notice some memorable places of antiquity, the names of which I will explain to you, for which purpose I will follow Camden and Gibson, who have attempted to illustrate appellation by a language, which in their total ignorance, they have ventured to pronounce British; though Edward Lhwyd could, and I make no doubt did inform the latter person better, though he hath not profited by the light of that ingenuous ancient Briton. Camden saith the territory was called in the most ancient days

Erei-nuc, Eirinig, "Erians, Iberians, people of Er." The word denotes a nation in a personal, not a local sense, whilst the

name demonstrates their origin, of the Gael of Sciot of Ib-er

Ari-con-ium, Eiri-cean, "the head of Er," that is "the chief seat of the tribe" of Eirinig

Hereford, Eiri-foras, "the passage of the Erians," this word Foras is Iberian for a passage over and through water.

Camden saith, "how far the little tract Ar-cen-feld reached I know not, but the affinity between these names Ereinuc, Ar-cen-feld, the town Ari-con-ium, mentioned by Antonine in these parts, and Hare-ford, or Hereford, the present metropolis of this shire, have by little and little, induced me to this opinion, that they are every one derived from Ari-con-ium, and yet I do not believe that Ari-con-ium and Hereford were the same." On which Gibson observes, "a little lower stands Hereford, on which name our author would find some remains of the old Ari-con-ium, whereas it is of pure Saxon origin, implying no more than "a ford of the army," which interpretation doth also suit the situation of the place exceeding well, the Severn being for many hundreds of years the frontier between the two nations always at war."

To which observations of Camden and Gibson I reply, that in every one of these names, the radix is Er, the appellation of the nation, to which this tribe belonged in Iber under Caucasus, Cean Iber in Gaelag, and in Eri, and though Camden discovered a similitude, he could not account therefor, whilst Gibson seems to think that antiquity and the fights of the Sassons and Welsh in the 11th and 12th centuries are synonimous; he was right in saying that the place was a passage, and for an army too, but not in the sense he imagined, the place had its name of high antiquity, from being nigh unto the spot where the tribe of Er passed from the south, when they seated themselves at Eri-cean, the Roman Ari-con-ium, the names of all these places bearing much more deep, legible, and expressive characters of the antique, than a people so very lately emerged from a state of piracy, ignorance, and barbarism, as the Sassons are capable of appreciating; a people

moreover, whose language hath not the most remote affinity to the Scythian tongue.

Camden speaks of the rivers Wye, Lug, and Mun-ow, which last he says rises in the Hatterell hills, which shooting up aloft, look as it were like a chair, and for that reason are called "Mynydh Kader," on which Gibson speaks thus, "the learned Doctor Davies supposes these hills not to have been so called, from their resemblance to a Kadair, or chair, but because they have been either fortified places, or were looked upon as naturally impregnable, by such as first imposed those names on them, for the British Kader, as well as the Irish Kathair, signifying anciently a "fort, or bulwark," whence probably the modern word Kaer, of the same signification, might be corrupted."

Let me now give you the signification of the names of all these places in the language of those by whom they were imposed, first noticing that Gwy, or Wye, is British for a river.

Lug	Lugha, "the lesser," that is the lesser water in comparison with the Wye and Minwye
Mun-ou	Min-wye, "the smooth gentle river," from Min, Iberian for smooth, &c. and Wye, British for river
Hatterell	Eitralt, "the wilderness of heights"
Mynydh Kader	Min-wye Ceidard, "the high mountain on whose summit is a plain, near Min-wye." It was not to the mass of mountains of this wilderness that this name was attached, but to a particular height. You have heard the *supposition* of the learned Doctor Davies, and the *probable conjecture* of Doctor Gibson, but neither is correct; Ceidard and Cathair are as different as two things can be, the former being the word in the Iberian tongue for that particular elevation, the summit

whereof is flat, distinguished from Binn, Mullach, and such like; the latter, as before explained, implying the place of abode of the chief, without reference to a fort, or being impregnable, of which the British Caer is a contraction, agreeing precisely with the Iberian pronunciation of the word Cathair.

In this district Camden mentions Castle-hean, Alterynis, the river Dore, Lhan-lieni, Credun, and Kenchester; of these in order

Castle-hean	Ceis-lean-Sean, "old castle;" so saith Camden
Alt-er-ynis	Alt-air-inis, "the stately edifice on the island," of which Camden says, "surrounded with water, as it were an island in a river, a famous seat in former ages"
Dore	Duor, "the water"
Lhan-lieni, now Leominster	Lann-olain, "a store for wool," the wool of which neighbourhood, saith Camden, is by all Europe accounted the best, excepting that of Apuleia and Tarentum
Credun	Credann, "a hill within which is ore"
Ken Chester	Cean Chester, "the head camp," compounded of the Iberian Cean, and Chester, a corruption of the Roman Castrum, a camp.

From Hereford, on passing to Brecknock, we find mention made of the following places, Cantre Bychan, Kader Arthur, Talgarth, and Lyn Savadhan.

Bry-chein-og	Bri-cine-ag, "the occupation of the tribe of the hills"

Cantre Bychan — Ceantur Beagan, "the very little head land"

Kader Arthur — Cathair Arthur, "Arthur's chair," so Gerald Barry translates the word. If so, it would be Cathair, of which the British corruption is Caer; but if the mountain is Kedar, the British corruption of the Iberian Ceidard, it would not signify a chair, but a high hill, with a flat summit; and that this is the most correct, would appear from Barry's description, that "a fountain springs on the very top of this hill, affording trout, though no water runs out of it." Yet Barry hath rendered the word chair, ignorantly confounding Ceidard with Cathair

Talgarth — Tullac-ard, "a country abounding with hills"

Lhyn Savadhan — Linn Sabh-ad-aman, pron. Savadaun. This is a very curious term, not easily translated, the meaning of it is, that the Linn, or pool, was a distinct water, barred and shut in as it were, and it seems from the following words of Camden, that from this idea the lake had its name: "Lheweni, a small river, having entered this lake, still retains its own colour, and as it were, disdaining a mixture, is thought to carry out no more, nor other water than what it brought in."

From hence let us proceed to Radnor, which in ancient days was called

Maes-y-ved — Magh-biad, "the plain of plenty"

Maes-y-ved-hean, Old Radnor	Magh-biad-sean, "the old plain of plenty"
Pen-craig	Binn Craig, "the rocky summit."

Having explained the signification of these names of places on the lands of the Sul-ur-eis, by their own language, before we visit the country of the Bri-gan-tes, let me pay a tribute of respect to the illustrious chief of the Sul-ur-eis, who would have saved his nation from the degradation and misery of a foreign yoke, if valour alone could have achieved it. Hail brave

Caractacus	Cath-reacteac-eis, "the leader and director of the host in battle." His name will endure thousands of ages after any trace of millions of tyrants and myriads of slaves shall be recognized, save in the havoc they have made, during their pernicious abode on the surface of the earth. Illustrious chief, thou wilt be immortal.

Now to the Brigantes, whom I cannot introduce more aptly than by the words of Camden, who says,

"When Florianus del Campo, out of a piece of vanity, carried the Bri-gan-tes out of Spain into Ireland, and from thence into Bri-tain, without any manner of grounds, but that he found the city Bri-gan-tia in Spain, I am afraid he carried himself from the truth; for if it may not be allowed that our Bri-gan-tes, and those in Ireland, had the same name on the same account, I had rather with my learned friend Mr. Thos. Savil, *conjecture* that some of our Bri-gan-tes, with others of the British nations, retired into Ireland, upon the coming over of the Romans."

To which I reply, that Florianus del Campo, Savil, and Camden, were uttering but mere conjectures, and though correct in connecting this tribe with the Clandha Breo-ccean in Eri, who were the brethren of these Brigantes, they were altogether ignorant of the only means, whereby to demonstrate

the small particle of truth that they perchance advanced. But I who can oppose actual knowledge to their suppositions, will in a few words disclose to you the origin and etymology of the specific denomination of this tribe.

Bri-gan-tes — Breo ccean-teis, pron. Bro-gan-tes, "the tribe of Breo-ccean," which Breo-ccean were the head lands of Gaelag, before explained; they were that clan of the Gaal of Sciot of Ib-er that dwelled about Ard-Iber, Fir-ol, Co-runna, Cape Ortegal, &c. of whom you will have a detailed account in the chronicles of Gael-ag.

When Florianus carried Brigantes out of Spain into Ireland, he did not carry himself from the truth, though he erred in bringing them from thence into Britain, and both the learned Camden, and his learned friend Saville, were wrong in their conjectures in fancying that the Brigantes of Britain retired into Ireland upon the Roman invasion. The Chronicles of Eri will instruct you that we of Eri were in fact Brigantes, in a confined sense, but as the reigning chief, princes, and nobles emigrated to Eri, *they* retained the more ancient, and comprehensive name of Sciot of Iber, or Er, which distinctions you have seen these tribes also preserved in Britain.

The Chronicles of Eri will inform you that this tribe of Brigantes were seated on the rivers Mersey and Irwell, in the reign of Fionn, 503 years before Christ, how much earlier is not set forth; and that these Brigantes were known to the Romans to be of Scythian origin, and that they did discriminate between them and the aborigines, whom they called Britanni, I shall produce the evidence of Seneca, in his satire on the death of Claudius, wherein he says,

"Ille Britannos ultra noti littora ponti,
"Et cœruleos Scoto-Brigantes dare Romuleis."

Let us now examine this passage critically, for which purpose it is necessary first to state that different readings are given thereof, some insisting that it should run thus:

——— " Et cœruleos, Scuto Brigantes."

Others again,

——————— Scuta Brigantes.

Now whether the word is Scuta, Scuto, or Scoto, it is clear it doth not belong to Cœruleos, and being an epithet applied to Brigantes, even if it was Scuta, or Scuto, this fact would prove difference of origin pointedly, by the difference of the arms of the warriors of the two nations; but as neither Scuta nor Scuto are in agreement with Brigantes, it cannot be imagined that Seneca wrote so ungrammatically, neither was such an epithet ever joined to a nation, whilst it was usual and perfectly correct so to express the origin of a people. And to put the matter beyond all question, that Seneca knew the Britanni and Brigantes were distinct people, he says, Brittanos, et Brigantes, to which I may add, if necessary, that the epithet Cœruleos was peculiarly applicable to the Scythians, green being the colour of the habit of their warriors, as at this day in Eri.

The Breo-ccean-teis, corrupted by the Romans to Bri-gantes, having according to the chronicles of Eri, broke forth of the caverns of the earth from Dun-maniac, to escape from the rigour of the Phœnicians, who had violated the covenant, and steering north entered the waters of the Mersey, and came to the land at the precise point of

Pen-sketh — Binn Sciot, " the cape of the Gaal of Sciot," the grand name of the Scythian race, as Bort Skeweth the corruption of Sciot, in the land of the Sul-ur-eis, a distinction never lost sight of, here the Breo-ccean-teis landed from the water of

Mersey — Mir-se, " it is the partition." This land divided the land of the Brigantes, from the nations of the aboriginal Coritani and Cornavii; it may be fancied that the word hath reference to Moir, as is proved by its adjunct sey, the sea,

but it is not so. In its course it receives the water of

Ir-well — Er-Bal "the place of Er," the name denotes that on the banks of this river this tribe of Er first established themselves. It is of the same signification as the rivers Ib-er in Spain, and in Eri, the former now called Eb-ro, the latter Cenmare, Ib and Bal having the same meaning, mention is made in the chronicles of Eri of this particular district, as the land of the Brigantes

Lever-pool — Lear Beal, "the mouth of the haven"

These ancient names being explained, let us proceed northward to

Dar-by — Dair, "Oak," by, is Sasson; this district of Lancaster has been even to my time remarkable for Oaks

Du-Glass — Du-glas, "the becoming, the seemly green," described by Camden, "a small brook, running with an easy and still stream," which conveys a good idea of the word Du.

The Du-glass empties itself into the Estuary, called by Ptolemy,

Bellisama — Beol-ess-aman-e, pronounced Violesh-aune, the literal meaning of which is, that the "mouth of the river only is for ships," that is, that the rivers which form the haven are not navigable.

North of this estuary, is a considerable water called,

Marton Mere — Mar-tain Moir, "a water like the sea."

Camden notices,

Pen-i-gent — Binn-geint, "the wedge like summit"

Pen-dle	Binn-dal, "the summit of the district"
Ingle-burrow	Ingilt, "the mountain fit for grazing cattle," burrow is a Saxon addition
Derwent	Duor, "the water," went is British
Loncaster	Lonn, "strong and fretful," caster is a corruption of the Roman Castrum. The place is called from the river.

Camden supposes this place was the Caer Werid, which he translates "green city," in which he is mistaken for the thousandth time, Caer-Werid being about Green-haugh on the Werid or Wier, which rises in Werid or Wiers-dal, north of which is a rocky place called,

Wulf Craig	Craig, "a rocky rugged place," Wulf, I know not
Ken	Cean, "the head," this river is also called the Kent and Kennet, which last would be "the river at the head of the land," corruption of Cean-iath
Duddon	Dod-aman, pronounced Dudaun, "a river of either land," it is a boundary between the tribes of Lancaster and Cumar
Carthmell	Cathar Beol, "The town at the mouth"
Gleston	Glasdun, "the green hill;" This, saith Gibson, "is seated in a fertile vale amongst rich meadows," of course green.

We will now move eastward into York, of the names of various places in which district I will shew the origin, and first of the ancient name of the city, and the river on which it stands.

Caer Eb-rauce, Caer Effroc, Eoforic, Ibor, now York	Cathair Ib-erig, "the city of the Iberians." This city is of ancient days, it is called by Tacitus Civitas Brigantium, and was strongly garrisoned by the Romans; here died Severus, and Constantius Chlorus, and here was

collected the chiefest force of the Roman power, to curb the brave Brigantes, and to repress the invasions of the Caledonians and the Scots, though it was called by the Sassons Eofor-ric and York; the name of Ebor, a corruption of Ib-er, is yet not obsolete; this city is situated on a river of many names, sometimes called Ouse, sometimes Is, and Ure, to explain which, and put all in order, few words will suffice.

Ouse — Uisge, water

Is — Uisge, water, from which you are to understand that the city was Ib-er, and Cather Ibeir, that is, the place or seat of Er, and the river was Uisg, corrupted to Ouse and Is; Ur was a place on the river where was a holy fire, as Urat on Arduisg, in Dacia, and that Cathair Ib-er-ig, is the city or chief seat of the Iber-ians, Ib-er-ig being the Scythian, Phœnician and Iberian, for Iber-ians.

The first place mentioned by Camden is Humber, a modern name, the ancient one being

Abus — Aibeis, "an estuary," literally it means a great profundity covered with water, which is not river, nor yet sea, in fine, an estuary

Tees — Taoi, winding

Derwent — Duor, water, went, is British, as in Lancaster

Don-Caster, olim Caer Daun — Cathair Dana, "the city of the impetuous river," it hath the same signification as Dau-ube, so called by the Scythian Goths and Thracians

Caer Conan	Cathair Goanaman, pron. Gonaun, "the city on the river"
Cal-der	Cal-duor, "the water that encloses, shuts in," this river divided the Brigantes of Lancaster and York
Craven	Craoibin, pronounced Cravin, "a wild rough land, covered with low growing brambles." Camden conjectured the word was derived from Craig, a rock, his conjectures are always erroneous, and he could but conjecture, being ignorant of the ancient language
Wharf	Garbh, pronounced Gauriv, "rough or boisterous"
Chevin	Ce-binn, "the summit of the land," Camden calls it a huge craggy cliff
Swale	Sult, "jumping." Camden says this river was called Swale, from its leaping, and hurry of waters, but he was ignorant of the origin of the word
Flamborough head	Breo-cean, the Sasson name, almost a translation of the Scythian word, which is "flame head."

The names of all these places in York being explained, let us pass to Durham.

Dun-holm	Dun, a fortress
Deiri	Dair, oaks. This town is situated on an eminence, nigh unto which is a place called in Camden's time, Old Dar, from which it is observable, that all these names have reference to an elivated situation, and to oaks
Gabrosentum of the Romans, Gaetshead, of the Sassons, Gabro-cen, the ancient name	Gabair Cean, "goat's head," which Camden derives from "Gaffr," British for goat, and hen, in composition for pen, which signifies "head," and thus makes Gaffr-hen of a place he calls

Gabro-cen, into such absurdities do conjectures without knowledge, lead men, the letter *s* in Gabro-sentum, should be *c*, thus Gabrocen-tum, when by cutting off the Latin neuter termination, you have the Iberian word perfect, translated into the Sasson gaets, or goat's head.

In Westmoreland I have but few places to notice, as

Aballaba, now Appleby	An Bealachba, "the good way or passage." In this district are Pen, Craig, and Stanmor, where there are lead mines, and, which last place had its name from tin being found there in ancient days
Winander mere	Minamanduer moir, pronounced Minanndur mer, "a plain of waters of springs and rivers, as a sea."

From hence to Cumar, now called Cumberland.

Cumberland	Cumar, "a land of uneven surface, of hills and dales," of which Cumber is a Sasson corruption with a Danish termination Lond
Loder	Laider, strong
Eimot	Eim, quick
Copeland	Ceab, "the head." Camden says, "it had the name from its rearing up its head with sharp mountains," or perhaps, as Cop-per land!
Esk	Uisge, "the water," by which this river is called, for a considerable way till it meets the tide, from whence it hath the name of
Raven-glas	Aman-glas, pronounced Avanglas, "the green river," precisely as the Ban-daman, that is, Bandann in Eri, signi-

fies "the white river," or as Spencer says, "the silver river," which carries that name till it meets the tide, whence it is called Glas-t-aman, "the green river," till it reaches the harbour or Cean-saile, "the head of the salt sea." In the composition of Ravenglas, I cannot conceive the motive for introducing the letter *r*, which hath no meaning, Amanglas is precisely the same word as Glas-t-aman, but here the letter *t* is of value for Euphonia, to which our ancestors paid such attention, that this part of the Bandon is called Glasteen, not Glastaun, nor Glastavan

Hardknott — Ard-cnoc, "a rugged height." Camden calls this a very steep ragged mountain

Skiddaw, — Siceide-da, "it is a double mountain"

Mori-camb, — Moir-cam, "the crooked sea," that is, "shore"

Drumbough, — Drom, "the back of a hill," bough is Sasson

Pen-rith, — Binn-ruad, "the red height," the earth and stones in the neighbourhood are of a reddish colour.

These places noticed, I come to the principal city of this district, which I reserved for last, in order more fully to shew the distinctiveness with which the people of ancient days named villages and cities, as they did lands and waters; but first I will set down the words of Camden: "The Romans and Britons called this city Lugu-ballum and Lugu-vallium, or Lugu-balia; the Saxons, as Bede witnesses, Luel; Ptolemy, as some think, Leucopibia; Nennius, Caer Lualid; the Sassons, in Camden's time, Carlisle, for that Lugubalia and Carlisle are the same is universally agreed upon by our historians;" to

which Gibson adds, Caer, in Welsh, signifies a city, and Caer-luul, Luel, and Lugubal, as it was anciently writ, are the very same with Caer-leil, or Luil, the present appellation, and import as much as the town or city of Luul, Lual, or Lugubal," what but ignorance in the extreme, and an idea that all the world were as ignorant as themselves, could cause men to plunge into such a depth of absurdity, from which I will rescue this ancient seat of the Brigantes. Language attests that the first town must have been originally Baille, and was not the same as the city now called Carlisle, and that the former had the addition of Lugha, after the latter had been founded, and had that addition to distinguish it therefrom, for strictly and literally

Lugu-ballum, Val-lum, and Ballia, are	Lugha Baille, "the lesser town," of which the names on the other side are corruptions, as
Carlisle is a corruption of	Cathair Liaal, "the great city built with stone," Baile, a town, was the rude work of the Brigantes, built of mud, Cathair Liaal was the work of the Romans, and built of stone, and when built, Lugha was added to the Baile of the Brigantes, Lugha Baile, the lesser town, to distinguish it from Cathair Liaal, the great walled city, the former composed of earth, the latter of stone.

If I have noticed but a few places, it hath been done for the sake of brevity, as well as with the view of not advancing one step in controversy, many names being so distorted by the Sassons, that it would be difficult to prevail on the world to think, that the restoration of them to their ancient state was their true form, besides, it is to be hoped, enough hath been done to convince any reasonable mind, that the people by whom these places were named, occupied the districts in ancient days, it rests therefore with me to shew they were not of the same race as the Britons, and that their language was the lan-

guage of Phœnicia and of the Iberians, in the northern parts of Spain, from whence these tribes emigrated to the south of Britain, and from thence to this quarter, wherefrom I now will move to Caladun, and take a rapid yet correct survey of that famous land, renowned for men of valour in ancient and modern times, and in the present days; on whom Roman discipline made no impression, whom Roman arts of seduction could not influence, against whom, after the failure of all their attempts, the harnessed Romans had recourse to the expediency of raising up a bulwark fortified, to protect themselves from these intrepid naked warriors, and their undaunted allies, the wily Scots from Eri, whose names were not liable to fear, save the terror of losing their liberties and independence; but before our departure, let me notice one female lost, as many one before and since, by the all-powerful effect of unbridled passion, the unfortunate inglorious

Cart-is-man-tua, Cathartig-isi-mein-tuatac, pronounced Cart-isi-meen-tua, "she herself is in quality of chief of the citizens," a title she assumed upon the novel usurpation of the sovereignty by a woman

Albion, Ailb-binn, "a confused heap of heights." This name, I am of opinion, was applied exclusively to the northern parts of the island, as Breo-tan was to the southern extremity thereof, for the same reason that the forefathers of the people, who imposed the name, called the country in the neighbourhood of Ib-er beneath Caucasus, by the same name, corrupted to Alban-ia, as also the district in Greece, Alba, and the Ailps in Italy; for most assuredly none of these places derive their name from the Greek *Alphos*, nor the Roman Albus, white, any farther than the aptness of men to combine the idea of snow, with very high mountains; the Phœnician word Ailb denoting a confused heap, without reference to height, the additional word Binn, in this compound, being expressive of altitude.

Caledonia, Cal-a-dun, "enclosed amongst hills," the Roman termination "ia," cor-

rupted from the primitive "iath," country, being added, so Caldees in Messipotamia, Cal-aoi-soir, vulgarly called Cælosyria, Kal-u-don in Akaia, and Cal-a-don amongst the Alps, the people of which district have been called by their Germannic neighbours Wal-denses, lands, all called by the same name, by the same race, for a similar reason

Argyle, Ard-gael, "the high lands of the Gaal," which Gaal were the Sciot

Dal-riada, Dal rig-fada, "the portion of the long armed," which long armed was Eocaid Cairbre, called Rigfada, the leader of the first colony from Eri to Ailb-binn, or rather to Ard-gael in Ailb-binn; Ardgael being Dalrigfada

Galloway, Gael-adh-beadh, pron. Gual-a-via, the land, appointed for the sustenance of the Gaal of Sciot, led by Feargus, the son of Muin-ram-har

Mull of Galloway Mullac Gael-adh-biadh, "the head land of Galloway."

Mull of Kantyre Mullac cinn-tir, "the summit of the head land."

Carrick } Coraig, "a rock."
} Craig, "rocky."

Clyde Cluid, "a corner."

Ath-ol Athol, "the great ford."

Bradalban Breid Ailb-binn, "the ridge of Ailb-binn"

Glas-coe Glas-ce, "the green or verdant land"

Loc-Loman Loc Lo-aman, "A lake, the water of which is the expansion of a river;" the same name as Loc Leman, the lacus Lemanus of the Romans, now the lake

of Geneva, and Loc-Leiman in Cierrige in Eri, now called the lake of Kilarney, all named by the same race for the same reason

Ebrides — I-buid-eis, "the isles of a mixed multitude," a name that seems to have been imposed after the invasion of them by Norwegians.

That all the names of places in the western parts of Ailbinn are in the Scythian language, you will say is easily accounted for, from the unquestionable fact of that part of the country being occupied by the Iberian Scythians of Eri, since 258 since Christ, from the Mull of Galloway, at least as far north as,

Ard-na-Murchen — Ard-na-moir-ceann, "the height of the head land on the sea."

On the eastern shore I shall now set down the names of some few remarkable places.

The head of the wall of Antonius, was, according to Bede, called by the Picti,

Pean-vahel, by the Welsh Pen-gaaul — Cean-ail, "the head of the wall." Here you have the British, Pictish, Scythian and Germannic languages.

In the Frith of Forth is an island, presenting itself as a shield against the rude strokes of the eastern wind, called

Inch-keth, — Inis-scaith "the island that shields."

On which was a town in ancient times, called

Caer-Guide — Cathair Gaota, "the windy city," corrupted to Caer Guidi.

Farther north is the river

Tay — Taoi, "winding." So meandering are these waters, the stream is redundantly called by those who do not understand the meaning of the name, "The winding Tay." The river Theyss or Tobiske, the western limit of the Daci, is of the same name, as in the

Taw or Tajus in Portugal, and many rivers on the lands of the Sul-ur-eis, and the Tees of the Brigantes, all named by the same race from the same cause

Dun-dee — Dun-taoi, "the fortress of the Tay"

Ben-nevis — Binncamhise, "his head is in the clouds or rather the heavens."

Let us now return to the south, and visit Edinborough, but previously to my explaining the ancient name of this city, I shall transcribe so much from the learned Sasson antiquary Camden, as will suffice to shew how very little he, or the ancients knew of the name thereof, and the whimsical error into which they have fallen, by reason of their ignorance.

"Something lower, near the Scottish Frith stands Edinborough, called by the Irish-Scots Dun-eaden, that is Eaden town, which without doubt is the same that Ptolemy calls Stratopedon-pteroton, that is, Castrum alatum, "the winged castle," for Edin-borough, signifies the same as Winged Castle, Adain in the British denoting a wing, and Eden-borough from a word compounded of the British and Saxon tongue, is nothing else but the winged borough; from wings therefore we are to derive its name, which if you think good, may be done either from those squadrons of horse which are called wings, or else from those wings, which the Greek architects call Pteromata, that is as Vitruvius tells us, two walls so rising up in height, that they bear a resemblance of wings.

Now permit me to explain the name of this place by its native tongue.

Eden-Borough — Dun Eaden, "the front of the fortress." Two Scythian words descriptive of the hill on which now stands the castle, wherefrom the city took its name, changed by the Sassons to Eden-borough. The Scythian Dun being the German town, ton, or borough, the Sassons then have left Eden almost in its original form, and translated the

Scythian Dun into their borough. But you have observed, Camden, not conjecturing according to his usual manner, pronounces with certainty that the name is not Dun-Eaden, though he has set it down as so called by the Irish-Scots, but Dun Adain, from Adain, which he says is British for a wing, and therefore will have the name derived from thence, on the propriety of which he hath descanted in terms conformable to his deficiency of information on the subject, but he had Ptolemy for his guide, and Ptolemy was an ancient, and wrote Greek, which were quite sufficient for an English writer of the 15th century to build upon, and Ptolemy has rendered the name Stratopedon Pteroton, latinized into Castrum Alatum, Saxonized into winged castle, an error into which a man at a great distance, and unacquainted with the original language might have, and hath fallen, explained by the fact that Eitean is Iberian, for a wing expanded, and thus by mistaking Eitean for Eaden, a frontlet hath been converted into a wing, and a name critically applicable to the place forced to signify a term of absolute nonsense, and one (most unfortunately for conjecture,) that can by no possibility be brought to bear on the subject, the Eaden or frontlet of the Dun not being of sufficient extent and capacity to admit of wings in Camden's military, architectural or any sense; the conceit savours

too much of the ridiculous, to set about offering any farther confutation. I shall therefore confine myself to the positive assertion that the most ancient name known of this famous place is Dun Eaden, the true and only signification of which is, " the front of the fortress," and that the name is compounded of two genuine original Scythian, Phœnician, or Iberian words, as explained.

Before I conclude with Caladun, I beg leave to quote a few more words from Camden, which will tend to prove the value of the Phœnician and Iberian dialect of the Scythian tongue, and to shew that no man, but one acquainted therewith, can explain the most ancient names of places in a great part of Breo-tan and Ailb-binn, as Luyhd has declared.

Camden says, " Here I must not pass by in silence this inscription,

Apolloni
Granno
G Lusius
Sabinia
Nus
Proc
Aug
VSSLVm."

" Who this Apollo Grannus was, and whence he had this denomination, no one antiquary, to the best of my knowledge, has ever yet told us, but if I that am of the lowest form, may give my sentiments, I should say that Apollo Grannus, amongst the Romans, was the same as the Grecians Apollon Akersekomes, that is, " having long locks," for Isidore calleth the long hair of the Goths, Granni, but this may be looked upon as foreign to my business."

The language whereby only, he or any man could explain this inscription, was foreign to Camden, therefore to his busi-

ness. I cannot suppose he ever enquired of any of the Gaal of Sciot in Ailb-binn, for the meaning of the word Granno; had he taken that precaution, instead of consulting Isidore, I make no doubt of his having had a satisfactory solution thereof, which is to be found in the following explanation:

Apollo was by the Romans (no matter whether correctly or not) held in veneration for the Sun, which grand luminary was by the Phœnicians, and Ib-er-ians, called Grian, the God of their worship. Lusius was a Roman, and in fulfilling a vow he had made to this God, named Apollo, according to the rite of his own religion, to which he added Grian, the name of the same deity, in the language of the people of the land, whereon he erected his memorial.

Apolloni Grian would have been the correct mode of inscribing both words according to the orthography of Rome, as to Apollo, and of Ailb-binn, as to Grian, but that would be a favor not to be expected from the barbarous and desolating Romans, who subjected every thing whereon they could set their foot, lay their hand, fix their tooth, or turn their tongue, and in this instance Grian hath been forced to assume a Roman form in obedience to Apolloni, and to appear on the marble of G. Lusius Sabinia, in the foreign shape of Granno.

The undoubted ignorance of the topographer Camden, and of all his authorities being manifested, the analysis, and literal translation into the Sasson tongue, of as many of the most ancient names of places in Breo-tan, and Ailb-binn, as suffice for every purpose, being set before you, with the exception of the words Kumero and Kimraeg, reserved for the conclusion of this section, it becomes necessary to refer to the evidence of Edward Luhyd, before stated, which I shall now abridge, in order to place his scheme, and my observations thereon, closer to each other, that you may have both more immediately in view.

You have heard him deliver his opinion, "That a colony he hath been pleased to called Guydhelians, emigrated to Britain from Gaul;

"That they were the earliest possessors of Britain, which

they inhabited for some time, till another colony from Gaul also, arrived in this island, and drove them westward to Ireland;

"That besides this colony of British-Irish, alias Guydhelians, so driven by the ancestors of the present ancient Britons or Welsh, to Ireland, another colony called Scots, emigrated from Spain to Ireland, which island was co-inhabited by these two nations, to wit, Guydhelians from Gaul, and Scots from Spain."

For which idea he ingenuously acknowledges he hath no written authority, but founds his opinion on two facts.

1st. That a very great part of the British language, that is the Welsh, its genius and nature are agreeable to the Irish language, and that, as by collating the languages, he found one part of the Irish reconcileable to the Welsh, so by a diligent perusal of the New Testament, and manuscript papers written in the language of the Cantabrians, he had satisfactory knowledge as to the affinity of the other part of the Irish with the old Spanish. So far therefore as the Irish language agrees either with the Welsh, or the other Britons, the words are Guydhelian, and for the rest, they must be also either Guydhelian lost to the ancestors of the Welsh, or else ancient Scottish.

2dly. That the names of places, mountains, and rivers throughout Britain, can be explained only by the Irish language, which names, and very many terms in ordinary use amongst the Welsh, are of Irish, not Welsh origin, which leaves no room to doubt but the Irish must have been the inhabitants of England and Wales when those names were imposed, though none of the Irish themselves, amongst all the writings they have published about the history and origin of their nation, maintain they were possessed of the country."

Such in few words being the substance of the scheme of Edward Lhuyd, let us enquire who our author was, and the circumstances that led to his intimate acquaintance with the Irish language.

Edward Lhuyd was an ancient Briton, keeper of the

museum at Oxford, at the commencement of the last century, and being well versed in the primitive language of his race, he was requested to leave to posterity a legacy from the store of his acquirements, to comply wherewith, he applied his mind to the study of the history of his country, from the most early times, the knowledge of which he was sensible could be attained by means of the ancient language only, wherein were expressed the most ancient names of places, &c which language he naturally imagined was that wherein he, an ancient Briton, was eminently skilled. But he had not proceeded far in his undertaking, when he discovered that the most ancient names of places in Britain were not in his original tongue, and being aware, from his intimate knowledge therein, that his language partook of the genius, and was cast in the mould of the language of Eri, he repaired thither, and there he satisfied himself, that the ancient names he sought for were in the language of the people of that land, and then set about the framing a scheme for the purpose of accounting for the fact, which he published as a preface to a Glossary, which he called Archeologia Britannica, addressed to his country people, the legacy which he hath bequeathed unto mankind; which scheme shall now be examined with that tenderness and delicacy which modesty such as Lhuyd's should never fail to inspire, yet with the strictness that respect for truth requires, nay demands.

Before I reply critically to these *suppositions*, I beg of you not to lose sight of two important circumstances, the one applicable to the universe, the other to the individual; that no human being hath any sort of knowledge, even traditionary, of any emigration from Britain to Eri, antecedently to the introduction of Normans, by the false traitor, Diarmuid Cabanagh M'Murrogh, in the year since Christ 1169; on the contrary that we of Eri deny such a fact, and that Edward Lhuyd ingenuously avows he hath no written authority, for what he candidly calls the *novelties* he hath uttered, which term *novelty*, you will please to note, doth apply not to what he hath delivered concerning the most ancient names of places in

Bri-tain, being in the Irish language, on which there can be no error, but to his manner of accounting for that fact, in which that he hath failed altogether, will be manifested by the few following observations.

Lhuyd fancied that Ireland was co-inhabited by two distinct nations, (for one of whom he hath coined the name of Guydhelians,) immediately from Britain, originally from Gaul; the other Scots from Spain, and that it was the Guydhelians, who, during their occupation of Britain, imposed the most ancient names on places in that country, and afterwards were driven to Ireland by another colony of Guydhelians, who had emigrated from Gaul also; yet that these most ancient names of places in Britain were not in the British, that is Welch, that is the the latter Guydhelians, but in the first Guydhelians language, which was the language used in Ireland, when he visited that country not more than 130 years ago.

Now I ask any man endowed but moderately with the gift of discrimination, if this first fancied Guydhelian colony had existence, would the posterity of the second colony who expelled their brethren, have a difficulty in solving the signification of those names imposed by a nation of their own race? would Lhuyd have been under the necessity of journeying to Ireland, in quest of the language whereby he hoped to explain these names, and in which he did find all the words for which he had been at a loss? would not all the names have been in his own vernacular tongue?

But (quoth he) these words were lost to the ancestors of the Welch, so then following that fantasy, we are to believe, that the people who remained on the soil, lost the language, in which all the most ancient names of remarkable places in their proper country were denoted, and yet that it was retained even to the days of Lhuyd, by another colony of the same race, who had no connexion with the land for thousands of years! Eri, Eri, to what unheard of uses are thy language and thy people converted! doth any one fabled miracle of the church militant here on earth exceed this!!!

Now prithee call to mind even so much of the ancient his-

tory of Britain as I have disclosed to you, do you not find therein a solution of the facts in which Lhuyd first bewildered, then lost himself, driven to the necessity of fancying novelties, for which he had no foundation. Therein you see clearly that the language by which, and which only the very ancient names of places in Britain can be explained, is not a fictitious Guydhelian, but the real Scythian or Scottish language of Eri, commonly called Gaelleag; the language I have proved identic with the Persian, Phœnician, Hebrew, Ardmenian, Gothic Grecian and Roman; this is the language by which all the most ancient names of places in that part of Britain, colonized by the Phœnicians and Iberians, must be explained. Lhuyd was surprised that notwithstanding the fact of these names being in a language spoken in his own days in Ireland, the Irish never advanced any pretension to their having occupied Britain at any time; we never did, because we never had any ground for the pretension; but doth it follow, because we of Eri never possessed any part of Britain, that therefore no people of our race and language did colonize districts thereof? I hope I have no occasion to use any farther argument to convince you, that the tribes of Dunmianac, the Silures, and the Brigantes, were of Phœnician and Iberian origin, and that the Ib-er-ians came to Britain from that part of present Spain, called Gallicia and Biscay; and when I come to Eri, I will prove that from that same Gallacia, the Gaal of Sciot of Iber emigrated to Eri, about 31 years after Dunmianac had been discovered by the Phœnicians, and colonized by the brethren of those Iberians who colonized Eri, the solution of the fact that the most ancient names in a great part of Britain, are in the language of Eri.; and now for the key that closes the arch, now for the demonstration that it is by this Scythian, Scottish, Gaelleag, Irish, and Erse language, not by a whimsical Guydhelian that all these places are denoted; a tribe of these Sciot, Scoti or Scots, were invited into the service of the chief and people of Caladun, and had the district of Ardgael, which is Dalrigfada, granted to them, and there we find the names of places expressed in the same language as all the most

ancient places from the Land's End of Cornwall, to Solway Firth, whereby is distinctly manifested the connexion between the Iberian tribes of Britain, of Eri, and of Ailbin, who used a distinct language in the time of Bede from the British, Pictish and English, and as he supposed from the Latin, from his being unacquainted with the Iberian dialect thereof.

Lhuyd supposed that the fact of all the most ancient names of places in Britain, being in the Irish language, indicated a former occupation of that country by the Irish people; what would be thought of a man of hypothesis who should at some future time, argue that the people of the republic of North America possessed Botany Bay, and the Cape of Good Hope, and Canada, and Nova Scotia, from the fact of the English language being spoken in these parts, surely it would not be proof of possession, though conclusive that all the people who spoke the English language were of one common origin.

In fine Lhuyd is perfectly correct in saying, that all the most ancient names of places in Britain are in the Irish language, but is erroneous in fancying it to be Guydhelian, of which word I can but guess at the meaning, and suppose it to be a kind of English translation of the bard's monstrous distortion of Gaal, of which they made Gaoidhiol, for the sake of their rhymes, if this be the word, the misconception of Lhuyd is complete in every case, his Guydhelian being the common or ordinary name of the Iberian and Scottish dialect of the Scythian tongue, signifying neither more or less than the language of the Gaal, that is, the Gael of Sciot of Iber, heretofore fully explained.

As these observations furnish a sufficient answer to all writers of all times, who have imposed their ignorance on the ignorance and credulity of their readers, I have no occasion to notice their lucubrations more particularly, and shall dismiss this part of the subject with the observation, that in all those instances where British or English writers use the word British, as forming a part of the ancient names I have enumerated, you should substitute Irish therefor.

And now let me fulfil the other parts of my undertaking,

and first as to the Druidic religion, on which many mistakes have prevailed amongst moderns; all which let the following few words correct.

It was first introduced into Dunmianac by the Phœnicians, and from thence found its way to Bri-taign in Gaul, and that it originated in this island is clearly proved by the facts, that the Phœnicians had no intercourse with Air-moir-ce, and that Julius Cæsar, whom I must consider good authority, expressly says, "it is thought this discipline was first instituted in Britain, and from thence transferred to Gaul; for even at this day, those who desire to be perfect masters of their art, take a voyage thither to learn it;" nor does it appear to have extended farther than to some small part of this island, and to the middle third of Gaul, most assuredly to Ireland it never found its way; and if my own judgment be of avail, I am of opinion that part of Gaul called Air-moir-ce or Britaigne, was more indebted for population to the island of Britain, than Britain to it.

As to the nation of Caledonia, vulgarly and most erroneously called Picti by the Romans, Sassonized to Picts, being of British origin, for the reasons Camden gives, I consider his conjectures as altogether false or insufficient, false because there is no instance in their history of their submitting to be governed by a woman, which the pedant mistook from their custom of the male chief succeeding by the female, not the male line; insufficient, because though they did in the Roman times even paint their bodies, it does not appear to have been an original custom, if which had been the case, the chronicles of Eri would certainly have noticed it; and it must be presumed was adopted by them in after times, an improvement on the British fashion of smearing with woad; because though one or two of their chiefs were named Brudi, (if this whimsical conceit of the identity of Brudi and Brith, proceeding from the fancy of a man wholly ignorant of the language of which these are words,) is to be seriously noticed and replied to, I ask if Brudi or Brith means painted, why call the people Picti, which signifies painted also? and as to the assertion of Cam-

den, that the Romans called them Britanni, from which he concludes that the Picti were real Britons, I answer, though some of the Roman writers did call them Britanni, merely because they inhabited Britannia, being ignorant or indifferent of their origin, and when they speak generally of the Britanni, but why call them Picti in the same sentence wherein they named them Britanni, why say Picti, Scoti, atque Britanni? and moreover let the evidence of language be referred to, doth not Bede tell of five different languages in his time in Britain; British, Pictish, Roman, Scottish, and English? and though he doth mark a distinction between the Pictish and English, be it considered, the Pici moved from the Euxine into Scandinavia, and that Angli were in the other extremity of the land at an immense distance, which might have caused, and it seems did cause so great a diversity in the dialects, that an Anglus in 730 since Christ, did not recognize the relationship, which no doubt length of time, distance of place, and various circumstances, had nearly worn out, and the aborigines, whom they called Britanni.

It now remains that I fulfil my promise, to shew that the word Kumero hath no affinity to Cimmerii, Cimbri, or Gomerii, for the proof of which, very few words will suffice; the word Cimmerii hath been already explained to be derived from Geimar, which signifies winter, a term applied to the part of Europe invaded by the Gothi. Now the Irish Cumar, of which Kumero and Kimreag are corruptions, is descriptive of the natural quality of the country west of the Severn, as well as of the district called Cumar, now Cumberland, the meaning of which is merely "a country of uneven surface, a land of vales and mountains, hills and dales," search all the store of antiquity, you will not find such a name as Kumero or Cymri, by which any nation or tribe throughout Breo-tan or Ailb-binn had been denominated.

We hear of Regni, Dobuni, Catheuchlani, Trinobantes, Iceni, Coritani, Cornavii, and Ottadini, in England, and of the Dimetæ and Ordevices in the country, now called Wales, but no such people as Kumeri or Cymri; both Cumar and

Gaal are Scythian words, the latter as before mentioned, applied by the Iberians to their own tribe, and tribes not of their race in their neighbourhood, for which reason the people of Cumar are called by the Gauls of Armorica at this day Galles, converted by the Sassons into Wales; as the Germanni changed Gaaldunseis to Waldenseis, after their fashion. Nothing can be more absurd than to fancy that the Sassons called the native people of Breo-tan Wealch, as strangers, the true designation of the tribes of Cumar would be the Gaal of Cumar, and speaking of the people, it would be Cumarig; besides, how could the name be attached to the people west of Severn, and in Cumar south of Solway, as though they were Cimmerii, Cimbri, Gomari, seeing that a large proportion of the former, and all the latter district, was entirely occupied by Iberians, who were Scythians; and what confirms the absurdity of deducing any of the nations of Britain, save the Peucini and Belgæ, from the Cimmerii, Cimbri, is the difference of the language spoken by the Sassons who were Cimmerii, and the Britons of Cumar proved to be distinct in ancient days, if the evidence of Tacitus, Cæsar, Bede, and Lhuyd, are of any value, and as is evident to even a superficial observer at this day, who can know if he can hear, that the Belgæ on the continent of Europe speak the same language as the Sassons in England, and the Germans, and that the people of Bretagne use the same speech as the people called Welsh by the Sazons, and Galles by the Armoricans. The truth is, the name of Wales was imposed by the Sassons, about the same era that the Aborigines and the Iberians, west of Severne, assumed the specific denomination of the Gaal of Cumar or Cumarig, which was afterwards caught at by the sticklers for the infallibility of the traditions of the Hebrews, as having some faint resemblance to Cimmerii, and that to Gomeri, to derive them from Ardmenia, as the progeny of a man Gomer, the son of Japheth, of fictitious existence.

And now having, I trust, laid a foundation on sure grounds, for the very ancient history of this island, and deduced the various notions thereon from their true original, I will take my

leave, and steer from my poor Eri; but previously to my final departure, let me give an unerring proof of the total difference of the three primitive languages at this present moment in use in the island of Great Britain, and of their fundamental originality, as also the certain criterion whereby to distinguish each. The proof is to be found in the existence of the British, Celtic or Cumareag, and Scythian, Scottish, or Gaelag, and their rejection to amalgamate with the Cimmerian, or Germannic, or Sasson, and keep distinct from each other up to this hour, though every nerve has been strained by the Sassons, whose power yet predominates, to obliterate the two former; and the distinguishing critereon is, that the common terms in the English tongue, such as a rude people would use, are Cimmerian, and all the terms of arts and sciences, civilization and refinement are formed on a barbarous latin, first Gallicized and then Anglicized, to suit the genius of the original speech, but all foreign thereto. That all British words that have no relation to Greek or Roman in their refined form, are originals, whilst the others have been adopted from the Scythians of Dun-mianac, the Sul-ur-eis, Breo-ceant-eis, and the tribes of Ailb-binn, as heretofore explained as Edward Lhyud hath testified, and wisdom confirms. And that the Iberian, Scottish, Erse, or Gaelleag, is the ancient Scythian in its uncouth state, of which the Greek and Roman languages are dialects, as hath been shewn; to which let me add as proof direct and positive of the affinity of the Peucini and Belgæ, with the Jutes, the Sassons, and Angles, and with each other; that the dialects of all these have become so completely blended that no difference exists, save in some few very ancient words still retained by the Caledonians, and in a more primitive pronunciation of the language owing to their more northern situation. These important truths I impart to the people of Great Britain with sincere good will and affection, which is as strong for them, as is my hatred and detestation for that oligarchy, which, by the power they have acquired from a variety of causes, have prostrated Ireland, are trampling on Britain, and have carried by means of a mockery of representation, a complete

victory over the king whom they have stripped off all his rights and prerogatives, and over the people whose ancient laws and liberties they have nearly extinguished, provoking the horrors of anarchy and civil war, for the suppression of which they place their hope on the submission to their will of the portion of the people they have armed, to be arrayed against their brethren, whom they have disarmed, and yet insultingly call a free people ! ! !

NOTE TO SECTION XII.

Note. Of those to whom this idea may seem inexplicable, I beg to ask, what are comets ? are they not at times visible to us of this earth, members of this our solar system ? do they not stray thereout ? consequently doth it not follow that neither the eye of man, nor yet those appliances the cunning animal hath invented in aid of natural vision, can penetrate the illimitable expanse of air ? that there are an infinite number of etherial systems, and that a member of one of these systems existing from eternity, (time being as boundless as space,) might and hath become a member of some other of these systems ; or may not the wanderer regain his former system from causes (for which man though he never faileth to conjecture,) cannot account. I wish that women would attend to the cultivation of their minds, and write down their sentiments, to counteract the ignorance and hypocrisy of the politic artful fiend man.

CONCLUSION.

HAVING attended the different colonies of the Scythian race in their migrations through Europe, of whom the Og-eag-eis, Goths, and Iberians were Noe-maid-eis from Magh Og, the others directly or indirectly from the land of Canaan, save the Cretans, Phrygians, Lydians, and Phocians, I come now to speak more particularly of the tribe known by the specific denomination of Gaal Sciot Ib-eir, who emigrated from Iber, by the way of Sidon and the Mediterranean to the north western quarter of Spain, to which they gave the name of Gaelag, where having abided for the space of 120 years, Eolus the then chief journeyed to Sidon, where he learned the use of letters, whither he shortly afterwards sent nine of the wisest of the people to be instructed in that science.

Being thus enabled to record past events in characters durable, Eolus compiled the traditions of his nation, from the most distant note of time down to his own days, which compilation forms the first six chapters of the chronicles you are on the eve of reading. The nine men having returned to Gaelag stored with the knowledge of letters, an order called Olam, (teachers or wise men,) was instituted by Eolus, of which one was elected Ard or chief Olam by his brethern, the principal duty of whose office was, to commit to writing the annals of the Gaal during his days, therein following the example of their race in Phœnicia, to whom they were indebted for the means, of whom Josephus, says, "so great was their (the Phœnicians) care that the memorial of past transactions should not be lost, that their wisest men continually preserved them in public records sacredly," which memorials of this Gaal so preserved from the time of Eolus, by each Ard Olam successively, are now presented to you.

From which pure uncontaminated source you will derive the knowledge,

That when this tribe had sojourned 250 years in Gaelag, a colony of them led by Eocaid, the brother of Cean-ard, the ruling chief, crossed the Pyrenees, and seating themselves on the far side of those mountains, called the land Eocaid-tan, from whence went forth a colony eastward amongst the mountains, who called themselves Gaaldun-seis.

That when this tribe had dwelled 453 years in Gaelag, Sidonians passed the Breo-ccean of Gaelag, and discovered the island to which they gave the name of Breo-tan, the present Britain.

That when this tribe had abided 484 years in Gaelag, Sesostris having moved from Egypt, invaded Spain, which he over-ran, and established idolatry therein, whereupon the chief, princes, nobles, olam, and as many of the Gaal as had means of emigration, quitted Gaelag rather than live in subjection to a foreign yoke, and steered their course westward of Breo-tain, to an island that had first been called Fodhla, at that time Dan-ba, to which they gave the name of Eri, their departure having been accelerated by an uncommon drought, famine and plague, the fidelity of these chronicles being corroborated by the relations of other nations bearing testimony to these events, whilst the fact of the total ignorance of our forefathers, of idolatry, is proof positive of their having abondoned the peninsula at a time anterior to the introduction of image worship in Spain, by Sesostris, and ascertains his age, as well as our emigration, fixing both to 1006 years before Christ, antecedently to which time by thirty years, multitudes of the Iberians from Buas-ce and Gaelag, were conducted by the Phœnicians to Britain, divers portions of which, they colonized as heretofore explained.

The Gaal Sciot Ib-eir having established themselves in three quarters of Eri,

Their chronicles will inform you, that the genuine feodal system was in perfect operation.

Government executed by a single chief elected,
An armed people,
Public assemblies,
Possession of lands not individual, but tribal,
Dwelling in tents;

That the people were fire worshippers, and paid adoration to the sun, by the name of Baal, to the moon, which they called Re, and to the stars, all characteristic of the Scythian race, to which religion they adhered till the introduction of the eastern discipline of the Christian church, nor are the vestiges of veneration for fire even yet worn out, from which primitive institutions they never declined, till the invasion of the Cimmerian Normans and Sassons, from which lamentable day, our ancient manners and customs, institutions and laws, have been destroyed and the name of Eri hath been blotted out from amongst the nations of the earth, the place she had so long, so famously held, engrossed by that of Britain.

These Chronicles will instruct you, that at the time of the arrival of our forefathers from Gaelag in this island, they found, nor had they heard of, but two races of mankind, one the aborigines, whom they called Ce-gail or Fir-gneat; and preceding invaders, who called themselves Danan, and that Partholanus, Nemidius, African giants and pirates, and Damnonian necromancers, are children of fable, fictions of the fancy of the bards.

They shew that the Sidonians, so far from having any intercourse with this island, as some superficial schemers have fancied, never approached the shores save once, and then were not suffered to come to land;

And that the Gaal Sciot Ib-eir abided altogether within Eri, for seven hundred years, without communication with any other people, till a tribe of Basternæ, of the specific denomination of Peucini, according to the Romans, by us called Gaal of Feotar, arrived in this island, from whence they shaped their course to Ailb-binn, between whom and us, these records prove the connexion.

These Chronicles, and this Demonstration, will be the

means of enabling all who are endued with understanding, to comprehend the reason of Cyrus, the Elamite or Persian Scythian, (whose mother was Mandane, the daughter of Astyages, the Median Assyrian) being called a MULE, to appreciate truly the portion of Hebrew story ascribed to Daniel, his capability to fix the termination even to one night, of the Assyrian empire in Babylon, his treason to Bels-assur, the Assyrian, his adherence to Cyrus the Scythian, the tale of Daniel and the Lions, the favor of that prince towards him, and the decree authorizing the Hebrew Scythians captivated by the Gentile Assyrians to return to their own land, and rebuild their Temple.

This will explain the cause of the course pursued by Og-Eisceann, on his invasion of western Asia, why he fastened on Media, did not spare the children of Israel, and meditated a descent on Egypt, clearly demonstrative of the difference of origin of the Scythians, Assyrians, and Egyptians, and of the disrespect of the genuine Scythians for the Hebrew branch of that vast family, in consequence of their separation from the children of their race.

These Chronicles will point out to you the perfect similarity in the mode of public assemblies in Greece and Italy, and in Eri, the former at the Prytaneium Demoi, the latter at the Briteini Duine, the fire hill close to Asti, as well as in those multitudinous customs peculiar to the Scythian race, mentioned in the Demonstration.

These particulars, and many more, confirmative of the Scythian origin of the Sciot of Eri, these Chronicles point out, therefore little more now remains than to speak of the language in which these records are delineated, of the perfect identity of which, with that of the Persians, Phœnicians, Hebrews, Greeks, Romans, and Cantabrians, though you must long ere this time have been convinced, I shall make a few observations that will produce the effect of putting to silence for ever more the senseless political fictions of Sasson scribblers, hired by their oligarchy, who up to this day, the last of their imposture on this head, have impressed the minds of

their country people, and abused the ear of Christendom with the idea, that the Scots of Eri had no letters till instructed therein by a priest called Patrick, dignified with the title of Saint, an assertion copied up to this hour from the inventor whoever he was, by every succeeding man of the pen, and assented to on their accumulated authority, by those who do not allow themselves time to reflect, and give credence to men falsely styled learned, because they had the reputation of reading much. Let which assertion in future be collated with these Chronicles, and the few words that follow.

The language in which these Chronicles are written, is at this day called Bearla-Feine, the signification of which is, the Phœnician language, from the very circumstance of our ancestors having been instructed by the Phœnicians in the knowledge of the characters by which it was denoted, as the Greeks did, as we learn from Herodotus, call them the Phœnician or Cadmean letters, the Iberian dialect being called Gneat Bearla, the meaning of which is, "the unwritten Vernacular or native tongue;" and also Gael-ag, that is the language of the gaa., tribe, or kindred; these letters taught to Eolus, and the Olam in Sidon, were 16, A, B, C, D, E, F, G, I, L, M, N, O, R, S, T, U, the figure of which is described in the fac similes annexed. Now if our ancestors had been ignorant of letters, till instructed by this St. Patrick, let me ask, is it not said that this man came from Rome? was not the Roman the language with which he was himself acquainted? were not the Roman characters those, which he would have imparted to our fathers, for the purpose of converting them to, and keeping them steadfeast in the Roman doctrines he came, as said, to promulgate? How then did it come to pass, that the letters that ever were, and still are, in use in Eri, are not the three and twenty Roman, but the sixteen Phœnician letters, between which there is little or no resemblance. Seeing then that the Roman and Irish characters have no correspondence either in number or figure, I leave the world to judge of the degree of credit in future to be attached to men, who with that confidence that never fails to accompany ignorance and

deceit, have ventured to transcribe the fiction. But when it is farther taken to account, that the existence of this Irish church militant is much more than doubtful, that his parentage, country, yea his name, are matter of mere conjecture, that the feats of his legerdemain, the least miraculous of them, a mortal wound to the veracity of every tale related of him, fill volumes, I repeat, what credence is to be given to this fable.

I marvel that no attempt had been made in the 15th century, the procreant season of rank forgery, by the ignorant pretenders to learning in Britain, to prove that this wonder-working Saint taught us to speak, which would be nothing more stupendous than an infinity of exhibitions ascribed to him, and would be as greedily swallowed, aye, and would be digested by thousands, and tens of thousands, as all the others have been, such an unaccountable brute is man. And now, to give a quietus to Patrick, and to this, and every other tale, whereof he is the champion, I undertake to demonstrate that no such individual did ever figure on the stage of Eri.

It is said on no certain authority, that Celestine Pope of Rome sent a missionary, on whom the title of Patricius was conferred, who was in due time elevated to the sainthood, and that by this Patrician Saint from Rome, vulgarly called Saint Patrick, the Irish fire worshippers were converted to the doctrine and ceremonies of the Roman or western church.

It is an historical fact, that when Eugenius the third Pope of the same Rome, did send four palls, as a proof of his tender love for the Irish, as he said, but really to prove the acceptance as a badge and token of their subjection to his semi-divine kingdom, he with them sent one John Paparo, in order to prevail on these same Irish to conform to the Roman rites and ceremonies, and particularly as to the celebration of the Paschal festival, which our ancestors observed not according to the discipline of the Roman or Western, but of the Eastern Church; and it is also matter of fact, that when in one hundred years afterwards, Robert Breakspear, an Englishman, Pope of the same Rome, by the name of Hadrian the Fourth,

took the liberty, as vice-gerent of God, to bestow our Eri on his countryman Henry the Second of England, one of the conditions of the deed of bargain and sale between this temporal and spiritual thief was, that the said Henry should convert our ancestors to the Christian faith, and that deed is the origin of the title of a foreigner, a Cimmerian, to the seat of the elected chief of Eri, the title confirmed not by the prowess nor beneficent rule of the intruder, but our disunion, senseless pride, jealousy, and contention, which by culpable apathy his successors have suffered to be usurped by a base, ignoble oligarchy.

I say, one of the conditions to be fulfilled by Henry, was to convert the Irish to Christianity. Now I ask any man, even the most sophisticated benighted Papist, if Patrick, a Roman western missionary, had converted the Irish to Christianity in the space of time between 530 and 580, would they be found in 1050, not in communion with the Roman or Western church, in the most solemn of all their ceremonies, the celebration of Easter, but with the eastern church? And again, would it have been necessary for Breakspear, in 1160, to have made it one of the conditions of the bargain and sale between him and Henry the Second of England, to convert us Irish to christianity, the eastern logic being considered by the western or Roman in as evil a light as Paganism itself?

The proofs heretofore submitted to you are irrefragable of the identity of the Scottish language, or Gaeleag as now called, with the Phœnician, the fact hath been demonstrated in Britain, where you have proof direct and positive, that the tribes from Cantabria who colonized Dun-mianac, the land of the Sul-ur-es, and of the Breo-cceann-t-eis, spoke the same language as the tribe that colonized Eri from the same quarter; a fact which accounts for the most ancient names of places in Britain, being at this day explained by the language now in use in Eri, not a fanciful Guydhelian, but the actual Scythian Bearla Feine, Scottish, Gaelleag, Erse, introduced into Ardgael, by the colony conducted to Dalrigfada, by Eocaid Cairbre, and to Craig, by Feargus, the son of Muin-ramar, in which

same language all the names of places on the western coast, and in the western islands of Scotland are expressed; and though our language is the greatest curiosity to be found in Eri, our actual political state excepted, as it hath survived, it is not to be wondered that it preserved its original purity down to the era of the Norman invasion, when it is considered that we dwelled apart from stranger people during our abode of 484 years in the north west corner of Spain; and all the time of our existence in Eri, under circumstances that sufficiently explain the cause of its exemption from corruption, without the aid of the observation of Plato in his Cratylus, "that the original names of things, long since obsolete and out of use, are preserved in barbarous tongues, because the most ancient;" when I apply the term original purity to the Scythian language of Eri, I mean not to say it is a refined language; no, its refinement was obstructed by the Saxons, ignorant of its worth, though they are indebted to it for the letters first in use with them; its great value consists in its having retained its radical structure, for certainly national pride and prejudice cannot be carried to a greater extent than in the manner wherein the people of Eri contend for the beauty, graces, all perfective truly, of their language; whereas it can be considered only as a rare curiosity, venerable for its antiquity, and the preservation of its antique form, which it would not have retained, had we been in communication with other nations of the earth. At the same time be it remembered that this language hath long since been confined to the mouths of the poor and ignorant, no longer spoken and written by the kings, princes, nobles, and olam of the land.

And now pray letme ask who are the people with whom have originated the aspersions and calumnies on our nation and our language, are they not the Sassons, and are *they* qualified to give even an opinion on this subject, ignorant as they are of the only means whereby truth can be investigated; a people who with a devouring tongue have made rude and wanton havoc in all the delicacies of antiquity, who with a licentious and destroying

hand, have not only lopped the branches, marred the trunk, but torn up by the very root, the tree of knowledge of the antique world, and violated fair science in her most venerable sanctuary; insomuch, that etymology, by means whereof alone the genuine origin of nations of very remote antiquity, can be explored with exactitude, hath in England become a subject of derision, from the difficulties with which it is embarrassed by the arbitrary spirit and practice of the people, whose vernacular tongue, not allied in the most distant degree to the language of Eri, hath adopted for the denotement of all arts and sciences, and of nearly all ideas, save those conceived in the rudest state of society, and for the expression of wants most circumscribed, the terms of Greece and Rome to more than a moiety of their nomenclature, forced to the harsh discipline of their rough tongue, between which foreign auxiliaries and other dialects of the same family, they cannot discover the affinity, proof incontrovertible of the difference of origin between the Scythian and Cimmerian, bar insurmountable to the Sassons of England to any effectual research into the depths of antiquity, insomuch, that though some have candidly acknowledged ignorance, others, and by far the greater proportion of their writers, have disingenuously endeavoured to cast into ridicule and contempt the very remote history of nations, and have commenced (as Camden, par example,) at the point suited to their want of ability, sacrificing thereto all respect for literature and truth.

To bring this part of our subject to an end, I will deliver as very truth, that the original language of Britain is that called by the ancients the Celtic, spoken by the aboriginal people of Britain, whose forefathers were generated by the elements thereof, as ancient as the globe itself.

That the English language is the Germannic, enriched by the ornaments of Greece and Rome, wherewith it is so bedecked as to hide its original cumbrous shape, and wherefrom it hath been moulded into a fine form, and acquired much majesty of expression and grace.

And that the language of Eri, or Gneat Bearla, is that

spoken by the Scytho-Iberian, Naoi-Maid-eis, Ogeageis, improved to the Bearla Feine, or Phœnician language, by the aid of letters, a dialect of the Persian, Hebrew, Greek, Roman, and Gothic, as written in Gaelag 1365 years before Christ, in which are delineated these chronicles of the Gaa. Sciot Ib-er, in Gaelag, and in Eri; the language called Scottish, Gaelag, Irish, Er-se, as in use at this hour, alive, but languishing on a declining bed with the children of the land, the tongue and lips pale, meagre, and woe begone.

O that I could restore them to their pristine vigour, to the utterance of their dulcet tones again: Sons and daughters of Eri, shake off your stupor. And ah! if ye cannot feast each others ears with tales of joy, let not your sighs be articulated in language foreign to your lips, as those who speak therein are to our hearts. Maidens and matrons, young men and old, as squatted on the damp floor of your filthy sties, by the dim light of your own wretchedness, your forms bent, your spirits yet unbroken, after a weary day toiled in slavery, on lands that were once your sires, the transfer written in their blood, you tell of other times, oh let the notes be chaunted, though not in the gay and sportive style, yet in the language of the olden days, though plaintively.

In order to render these chronicles perfectly intelligible to you, and to correct the misrepresentations of Sasson writers, I think proper to explain the laws of Eri.

These, says Sasson writers, were of two kinds, which they call the Brehon law, and the law of Thanistry, on which they descant in terms conformable to their ignorance, falsely and inexplicably, whereas nothing is more clear than the truth.

You will see the roll of the laws, and the manner of their enactment, 700 years before the Christian era, whereby you will be informed, that life was not forfeited for any offence but murder with evil mind, adhering therein to the social regulation in the time of Noe, "Whosoever sheddeth man's blood, by man shall his blood be shed." In all other cases, retribution, lex talionis, was the rule.

To call the law of Eri, Brehon law, is precisely the same as if

I was to call the law of England "the Judge's law," which by the way is the very best definition of the present law of England, which is to be found, not in enactments, but in unauthorized books, professing to contain reports of the opinions of judges from time to time, as well as from the latitude allowed to the discretion of these lawyers, which may be exercised according to their humour, will, and pleasure, whereby on the pronunciation of the word guilty, one of these individuals can doom the offender to a prison for an hour, or for years, or permit him to return to the bosom of his family; may decree him to lose the smallest coin, or a large sum of money; stamping thereby on law which should be precise, and equal, the character of vacillation and partiality, a calumny which cannot be attached without manifest injustice to the law of Eri, which was fixed as the rock, over which the organ of the judgments had no controul, whose duty was to preside, to preserve order, to observe that silence himself enjoined to all the assembly, (all of whom were the arbiters,) till the award of the hearers, then to spread out the roll, and read therefrom the words of the judgments, as the name of the office imports, which is not a judge, but the pronouncer of judgment. He had no right to express his judgment, it was the judgment of the law, he declared that our forefathers had no conception of a practice so frightful, as the intrusion of the private opinion of the man, who was to hold the scales of justice with an even hand between an accuser and the accused, nor would they have endured it. And when it is considered that Sassons have been the men to draw a hideous picture of our ancient jurisprudence, doth it not verify the old saying, that men can discern a mole in the eye of another, though he feeleth not a beam in his own eye; men who defame the beautiful simplicity of ancient times, and are charmed with the crooked complexity of his own days.

Tanaistact, translated by the English "the law of Thanistry," regarded dignity, successions, and landed tenures. According to this law, every office in the community, from the chief to the most subordinate station, was elective; by this

law elections were regulated, lands were portioned amongst the tribes, of the fair proportion of which no adult could be deprived, not descendable to children, as belonging to the individual, but to the tribe, founded on the principle expressed.

" Eri is the inheritance of all the children of the land, according to their due share thereof."

If I have taken pains to demonstrate that the European Cimmerii, Cimbri, or Germanni, are not of the same race as the Asiatic Scytho-Iberians, have I done so from the thought that the latter is the more noble origin, the idea of nobility proceeding from the character and actions of the two people? No, truly, in that case I am inclined to think I should give the preference to the former, from the proofs afforded by their enemies of their valour, their respect for justice, their devotion to liberty, and from the fact of their having maintained their independence to the last against all invaders.

Have I shewn that the European Celtæ, ancient Britons, or Welsh, have a totally different origin from the Scytho-Iberians, have I been induced thereto, because I fancied the former people were inferior to the latter? By no means, when I look upon the earliest detailed record of this race, and there see the memorial of their prowess in the hand-writing of the unprovoked invader of their liberties, their title to renown of the highest order is apparent; wherefrom, notwithstanding his false relations, and the exaggerated fulsome panegyrics of lying poets' laureat, designed to perpetuate the transcendant fame of Romans, but in my mind are calculated to immortalize the glory of the ancient Britons, (tribes of whom it was that he attacked,) and will be so considered, by all who abhor unprovoked violence, unjust oppression, and have respect for noble efforts in defence of national and personal independence, the choicest blessing under the sun; when I review these memorials, I cannot give the Scythians precedence of them, though they did yield to the Cimmerii; but then be it considered, that they had been rendered effeminate and enslaved by Romans, who taught them to frequent the porticoes and the baths, considered by them as proof of good breeding, but by

the Romans as badges of servitude, amongst the instrumenta regni of that treacherous people, what motive then hath actuated me? Truth, and truth only, in the positive conviction that I cannot err.

Whether I have performed the promise I gave on our setting out on this long voyage, that I would demonstrate the difference of the origin of Asiatic Scythians and their adoration of Baal, and veneration for fire, from European Cimmerii, and their worship of Mannus and Earthum; and from European Celtæ, and their Druidism, you can now determine, and that you will determine in the good spirit of wisdom, not the evil spirit of prejudice, let me be permitted to express my hope.

And now having completed the elevation of this gigantic arch, of which one base rests on the banks of the Indus, the other on the flinty margin of the waves that wash the feet of my beloved Eri, from whose every pore do issue streams of blood, painted on the front thereof the representation of the manners, customs and institutions of the Scythian nations, shewing the relation of the various tribes, however remotely separated, and least the description should have been deemed too hieroglyphical, surmounted the structure with characters legible, not to be mistaken, demonstrating to all who can see and understand, speaking to all who can hear, bringing conviction home to all endued with ordinary sense, of the Scythian origin, and the migrations of this tribe from Magh-Seanar, by Euphrates, to the Araxes, and Iberia in Magh-Og, from thence to Gaelag, by the way of Sidon and the Mediterranean, and ultimately to this Eri.

The seat of the glory of our forefathers,—of our disgrace.

Of their pride,—of our debasement.

The land of their native sovereignty and independence,—of our subjection to a foreign yoke and servitude.

The scene of their joy and gladness,—of our heartfelt grief and agony.

Once the soil, every being who breathed the air whereof, had his fair proportion, his inheritance from nature,—the land

appropriated to the pampering a foreign brood, her own children woepined, prostrated on her exhausted bosom in a state of misery and very wretchedness.

Where our forefathers had abundance, and over and above for the exercise of the duties of hospitality and benevolence.—Where we are aliens and outlaws, though our native place.

A land where devotion to country *was* a virtue. A land where patriotism *is* a vice of the blackest dye, visited by endless persecution, calumny and spoliation.

Such *was* Eri of our forefathers.

Such *is* Eri because it is not their sons.

What it was the chronicles of the land do testify:

What it is, hear from the lips of one of her sons, as sweet a bard as any of ancient or modern days.—

"Alas for my country, her pride is gone by,
"And that spirit is broken which never would bend;
"O'er the ruin in secret her children may sigh,
"For 'tis treason to love her, and death to defend.
"Unpriz'd are her sons, till they learn to betray,
"Undistinguish'd they live, if they shame not their sires;
"For the torch that would light to pre-heminence way,
"Must be caught from the pile where their country expires."

MOORE.

Note. I ask pardon of the bard for the liberty I have taken of altering one word of his; though tyrants may raise traitors to Pre-eminence, it is not in their power to dignify them, dignity is intrinsic, *Pre-eminence* is a pageant, dignity implies worthiness; Pre-eminence station; and whom do we now behold in place pre-eminent, but the most vile and worthless.

POSTSCRIPT.

RECOLLECTING to have read a passage in *Josephus's A*quities, corroborative of the many proofs of the Greeks Hebrews being derived from the same stock, of which glected to take a note; on referring to *Whiston's* transl for the purpose of stating it in the proper place, it ch that the page in which it was had not been cut open, thus escaped me; having this moment happened to ligh the passage, I beg leave to insert it here:

" *Arius*, king of the Lacedemonians, to *Onias*, sendeth greeting

" We have met with a certain writing, whereby we ha " discovered that both the Jews and the Lacedemonians a " of one stock, and are derived from the kindred of *Abraham* " It is but just therefore, that you who are our brethren " should send to us about any of your concerns as you " please; we will also do the same thing, and esteem your " concerns as our own; and will look on our concerns as in " common with yours. Demoteles, who brings you this " letter, will bring your answer back to us. This letter is " four square, and the seal is an eagle, with a dragon in its " claws."—*Vol. II. Book* 12. *Chap.* 6.

On which *Whiston* hath the following long note:

" Whence it comes that these Lacedemonians declare themselves here to be of kin to the Jews, as derived from the same ancestor *Abraham*, I cannot tell, unless, as *Grotius* supposes, they were derived from the Dores that came of the Pelasgoi; these are by *Herodotus* called barbarians, and perhaps were derived from the Syrians, and Arabians, the posterity of *Abraham* by *Keturah*; we may further observe, from the recognitions of *Clement*, that *Eliezer* of Damascus, the servant of *Abraham*, was of old by some taken for his son, so that if the Lacedemonians were sprung from him, they might think themselves to be of the posterity of *Abra-*

m, as well as the Jews who were sprung from *Isaac*; and rhaps this *Eliezer* of Damascus, is that very *Damascus* om *Trogus Pompeius*, as abridged by *Justin*, makes the der of the Jewish nation itself, though he afterwards lers, and makes *Azelus*, *Adores*, *Abraham*, and *Israel*, of Judea, and successors to this Damascus."

rust you are now better informed, and know how to ap- te the conjectures of *Whiston*, *Grotius*, *Clement*, *Tro- Pompeius* and *Justin*; the relationship between the lemonians and the Hebrews did not proceed from *Abra- nor Eliezer*, but from the tribe of *Garchad*, who were thians of Canaan, and fled from that land to Egypt on e invasion of *Joshua*, the robber, as he is called, and from ypt emigrated to Greece, where they were called Pelasgoi: d here let me make an observation, not having, I fear, been liciently explanatory in the body of this Demonstration; hat the first Scythian invaders of Lacedemon were Pelasgoi, but when the Heraclides returned to Peloponnesus, they ted their restoration by the aid of the *Dorians*, of the Ogygean Ellenes, who became blended with the Pelasgoi, and being now more powerful gave their name to the whole, though *Areus* the chief was a Pelasgian; facts, the knowledge of which tend to relieve from confusion the history of the origin of these several tribes of Greece, and cannot be too minutely attended to.

Men of literature, is it not high time, on your own account, and for the sake of the youth committed to your care, that you set your faces against the entire catalogue of perhaps's, probabilities, likelihoods, and may be's, and the practice of quoting the writings of men of modern times, who cannot now produce any new fact, and whose argumentations upon the memorials of ancient days are always founded on conjecture, and analogies of events for the most part suppositions, for the authenticity whereof they have no voucher.

The Writing of Eolus.

PART THE FIRST.

CHAP. I.

Eolus *was Chief of* Gael-ag *from the year* 1368 *to* 1335 *before Christ. He gives the traditionary history of the* Scythians *from the earliest point of time marked to his own days. This chapter contains an account of the mighty revolution, that put an end to the Scythian dominion in* Asia—*and the foundation of the Assyrian empire on the ruins thereof; being a space of time* noted *of* 3144 *rings or years.*

O WISDOM, thou art to be preferred to all things, to impart wisdom is the duty of all men. He who possesseth wisdom, and neglecteth to instruct others, hoardeth what should be shared; it is a treasure that may be lavishly bestowed, without injury to the donor; yea the donor enricheth himself by the gift.

Wisdom is the knowledge of truth direct without doubt.

Hearken, my son, to the words of our great fathers; from them our fathers heard the lessons of wisdom in the words of truth, passed by them to us that now be, and from us to be delivered to those who are to come; so, till time of this earth shall be no

more, which will not be, till *Baal* shall withdraw the light of his countenance, the fire of his spirit from the children of this world.

Many are the truths still hidden from man; who can declare at what time the waters were rolled from off this earth?—none—*(a.)* Who hath informed man how he was made?——how long his dwelling was in the bosom of the vast deep——how or when he ceased to breathe in that element?—none. *(b)*

Who hath disclosed the first dimensions of all things? Who hath noted the degrees of their decrease? Who can tell—by what means can man now discover the causes of the production of all things? *(c)*

It is said *Baal* formed every thing from the earth, the water, and the air, and into man alone breathed the spirit of fire, pure essence of himself, the effect whereof is reason.

Thus is it said, who knoweth how truly? with whom did *Baal* hold talk?—at what time did he draw nigh unto the children of men? which one of the sons of man did ever approach *Baal*? who is he that ever heard the sound of the voice of *Baal*, that he could distinguish the words of his breath? doth *Baal* speak aloud to make man affear'd? who can tell his words?—none.

Man imagineth—Are the thoughts which he divulgeth to his fellow just?

For myself I ask, and none can tell, how came *Baal* himself? is he not composed of materials the same as all other living beings, his huge dimensions,

his might and power, effects of combinations unknown to man?

Many are the things beyond the reason which man possesseth: he may fancy—what availeth fancy? it is of no avail; reason and wisdom reject such, as misconceptions of vanity.

Man would be thought to know all things, even of the air, and for lack of wisdom flyeth to deceitful fancy, the vain, the ignorant, the credulous is one,—wisdom, truth, and reason is one other.

My Son,—Do thy utmost to attain to the certain knowledge of things of this world within the scope of thy understanding. List not to idle dreams of airy fantasy; contemplate ever so deeply on things thy senses cannot reach, all thy contemplations will come round to the point whereat they commence;—Where?—They commenced in fancy—in fancy they will end.

Are there not things in abundance level with thy comprehension worthy of all thy care?—Hast thou not parents—the father who begat—the mother who bared and suckled, tenderly reared thee up, anxiously watched over thy helpless state—Hast thou none of thy mother's womb—no partner of thy secret thoughts,—hast thou no children—are no friends thine?—

Hast thou not a name to be spoken of now,—to be remembered in after times?—how great the joy to hear the voice of praise raised in memory of our forefathers—what glory to the race—what an exaltation to all those descended from their loins!

Hard hath been the lot of him, whose spirit hath taken its flight to mingle with its kindred eliments, no mention made of him in times to come—untoward

hath been the mind of him, who hath not left a trace of his existence amongst men---or to be remembered by reason only of his evil deeds.

How glorious to gain immortality, by having infused a portion of his spirit into the children of man, to abide on the earth for ever.

My Son,—Pursue not phantoms of imagination, study thyself---call to mind continually the materials of which thou art composed—if much of them is prone to the sluggishness of earth, the instability of water, the inconstancy of nimble air, remember the fire of thy spirit hath power to controul and direct, if thou wilt keep it pure.

Oh! that man should suffer his passions to subdue his reason, the fire of his spirit smothered, all but extinguished,—are earth, air, and water, more powerful than fire?—is matter more potent than spirit?

Why delighteth man to do what he condemneth in another?—Why doth he unto his fellow, what he would not that his fellow should do unto him?

The heart of man is proud—he coveteth power and pre-eminence; he will gain them by deeds of evil, without reflection; he listeneth to the voice of the seducer, the false flattering tongue that betrayeth---unruled passions hurry him on---folly taketh dominion, of such an one; reason hath departed from him, his spirit was weak.

My Son,---Let all thy actions be such, that when thy bulk shall be inanimate, thy spirit shall live for ever in the hearts of men.

My Son,—Hear the tale of times of old; hear of our race the renowned of the earth. What time

our fathers marked not, is as the cloud that hath passed away, no note taken—no memorial preserved:

Let us speak of times measured by *Baal* in his circuit, as he moveth in his course to animate his children.

How glorious is *Baal*, how good, how provident; doth he not produce the fruits that sustain the life of man?—doth he not feed, and warm every living being?

Doth he not give light by day, and impart a portion of his splendour to his dwelling place to illumine the night, and mark the seasons?

How terrible is *Baal* in his anger, when he sendeth forth his messengers in fire, air, and water, and maketh the earth to tremble. All elements are his servants.

Hear of times marked—I have the rings of our fathers; they have noted the rings of their times: I will mark the rings of my days. Thou wilt mark those of thy days—so shall signs and seasons be perpetual.

Attend now, my Son,—Our great fathers dwelt on the left side of the sun's rising, beyond the sources of the great waters. Of days marked whilst *Baal* performed one thousand and eleven circuits in his course.

Then did they spread themselves from the flood of *Sgeind* even to the banks of *Teth-gris*.

And when one thousand three hundred and four rings were completed, then did our fathers of these days pass to this side of *Teth-gris*, and moving towards the sun's going, reach to the *Affreidg-eis*, and they became lords of all the lands on this side.

and on that, they outstretched their arms over all nations, with mercy.

And *Absal*, he it was who went out before the host, from the land of the elements of which our great fathers were formed.

And *Daire* was he, who conducted the children of the land to this side *Affreidg-eis*—and the race of *Daire* were chiefs of the earth. (*f*)

Attend again, my Son,—When twice nine hundred rings, and thrice three rings were marked on the banks of *Affreidg-eis*, a multitude from the sun's rising, beneath the land of the first abode of our great fathers, poured in upon the land of our fathers that then lived, like unto a swarm of locusts, or clouds of burning sands, yea even as a torrent of mighty waters, that overwhelmeth all things.

And the multitudes for numbers not to be counted, as the sands of the sea, as the stars of the heavens,—speaking with a thousand tongues diverse one from another—fierce and cruel, came over our fathers.

And many of the Gaal were made captives—and many lay in death, whose state was happier than that of his fellow.

And *Ardfear*, chief of the race, and all the heads of the people who stood in the presence of the chief, dwelling round about the tents of *Ard-fear*, escaped from the edge of the sword of *Eis Soir*. (*g*)

And *Ardfear* floated on the bosom of Blessed *Affreidg-eis*, and the waters bare up his little skiff, till he lighted on the plain of *Ard-mionu*.

And all that went forth from *Magh-sean-ar* dwelled in *Ard-mionu*, and *Ard-fear* ruled that land as aforetime—but in person.

And the foemen of the east sheathed not the sword for one entire ring; and when one ring was complete there was peace.

And *Eis Soir* made the earth to groan for the weight which they laid on the places where theretofore had stood the tents of *Ardfear*, and the heads of the *Gaal*. (*h*)

Did they not raise up dwellings durable, and walls round about, and a watch tower to look over the land on every side? (*i*)

And multitudes of the *Gaal* flocked to the tents of *Ard-fear* in *Ard-mionu*, and they encreased exceedingly.

And when *Ard-fear* had ruled for the course of one score and eleven rings in *Ard-mionu*, then and there he died.

And all the children of the land aforetime, and of the *Gaal*, gathered themselves together, and they placed the bulk of *Ard-fear* in the boat, in which he was borne from *Magh-sean-ar* even unto *Ard-mionu* on the waters of the Blessed *Affreidg-eis*.

And they set the boat on the spot where it had rested, when *Ard-fear* came therefrom unto the land.

And they raised the boat charged with the weight of the chief from the water, and it was conveyed on the shoulders of the nobles for the space of nine hundred paces, from the margin of the water, towards the sun's going.

And there was the boat in which lay the form of *Ard-fear* set down, and there was his heap raised—a memorial for ever.

And all the people moaned inwardly, and they poured forth lamentations loudly, invoking the spirit

of *Ard-fear*, calling him *Naoi*, the chosen of Baal, for the preservation of the race of *Absal* and the *Gaal-Nasi*, whom the streams of Blessed *Affreidg-eis* did bear in safety to *Ard-mionn*. (*k*)

NOTES TO CHAPTER I.

(*a*) *Eolus* here gives the tradition of his nation concerning the origin of this world,—from which it appears their idea was that this Earth always existing, became a member of this solar system by the rolling of the waters from off its surface.

That such was the opinion of the Eastern nations, we learn from *Trogus Pompeius*, in his relation of the controversy of the *Scythians* and *Egyptians* for antiquity, and that such was the opinion of the *Hebrews* the only people known to us, to have given a circumstantial detail of a creation, is apparent from the first Chapter of *Genesis*, where we find,

V. 1. " In the beginning God created the heaven and the earth.

2. And the earth was without form, and void, and darkness was *upon the face* of the deep—and the spirit of God moved *upon the face of the waters.*

3. And God said, let there be light, and there *was* light.

9. And God said, let the waters under the heavens be gathered together *into one place—And let the dry land appear.*

10. And God called the dry land Earth, and the gathering together of the waters called he Seas."

From which it is evident, that the Hebrews supposed the heaven, and the earth, the waters and the air existed antecedently to the work of the six days.—These had been created *from the beginning.*

Light was the production of the first day.

A firmament, and the separation of waters theretofore in being, were the work of the second day.

And the operation of the third day, was the gathering together into one place, the portion of the waters under the firmament, when God said " *Let the dry land appear*"---and it was so.---And God called the dry land Earth, and the gathering together of waters called he Seas; God did now but give names to the land, and to the waters, upon the face of which (previously to the appearance of the dry land,) the air (beautifully expressed by the spirit of God) did move.

These authorities are, in my judgment, conclusive, as to the *ideas* of all nations of antiquity, that this earth had been originally submersed in the waters---a much more rational opinion than the whimsical theories of any of those modern systemizers, who have taken such a world of words on a subject that admits not of proof, nor any thing approaching thereunto.

(*b*) It seems from this expression that the *Scythians* fancied that man and all animals had originally been inhabitants of the waters---it is somewhat remarkable that the *Hebrew* names for *Adam* and *Eve* are *Isch* and *Ischa*, which in the language of *Eri*, at this day, means a male and female fish---that the *Hebrew* language is a dialect of the *Scythian*---of which the language of *Eri* is also a dialect, hath been sufficiently shewn by the dissertation--and by the Glossary annexed to this work.

(*c*) Here *Eolus* gives the ideas of his nation concerning the production of man, which they attributed to the influence of the Sun, on the combination of all the other elements---the mass they conceived to be composed of earth, air, and water, brought into animation and perception, by the operation of fire, breathed into it by *Baal*, of whose majesty and power the Sun was the emblem.

They imagined that the human species and all things were the production of every climate, so long as the elements were sufficiently powerful for that purpose.

In this idea we learn divers people of old agreed, by their contending for a never-ceasing occupation of their lands by their progenitors---for their being indigenous of that soil, having no tradition ever so remote of the emigration of their forefathers from any other place.

The *Hebrews* are the only people whose traditions have come down to us, who take upon them to speak positively on the subject.---They personify the first cause, and assert the creation of one male, and one female *only* of the human race, in the land of *Eden* in *Mesopotamia*, from whom have sprung mankind, in which notion, and which alone do they differ from other nations of remote antiquity---as is evident by looking on the 2d Chapter of *Genesis*.

V. 6. But there went up a mist from the earth, and watered the whole face of the ground.

7. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and he became a living soul.

Words so clear as to leave no room to doubt of their *notions* on this subject.

The animal formed of the dust of the ground, watered by the mist, (impregnated with air it must have been) received the spirit of fire from the lips of the Creator, most eloquently expressed by the breath of life—and *thus* man became a living soul.

(*d*) For this rare curiosity of the antique world, I beg leave to refer you to the plate annexed of *Bael-ainn.*

(*e*) From Herodotus, Clio c. 4, " we learn that the Persians esteemed Asia, with all its various and barbaric nations, as their own peculiar possessions;" and Calliope, c. 116, " the Persians consider all Asia their own."

(*f*) Here is a difference of fifty-three years between the traditionary accounts of *Eolus* and the *Hebrews*—the former declaring that the ascendancy of the *Scythians* over what is indefinitely called *Asia,* endured for the course of one thousand eight hundred and nine years—the latter counting from their creation, which I take to be the commencement of the *Scythian* power on the banks of *Euphrates,* to the overthrow of their nation in the days of Noah, by *Nimrod* or *Bel,* and the building of *Ba-Bel,* have computed the time at one thousand seven hundred and fifty-six years.

(*g*) In these few words is to be found the brief account of the *Assyrian* invasion of *Mesopotamia,* by *Bel, Belus, Nimrod,* when *Ardfear,* the *Noe* of the *Hebrews,* called also *Naoi,* by *Eolus,* was chief of the *Scythian* race, his tents standing on *Magh-sean-ar,* the land of *Shinar,* of the *Hebrews,* and of the flight of *Noe* to *Ardmenia.*

By turning to the few notices that have escaped the devastation of war in all its various shapes, we learn that at the precise time mentioned by *Eolus,* writers of ancient days have placed this event. They say that *Asia* had been subject to the *Scythians* for the space of fifteen hundred years, which time obtained the name of the *Scythian* age of the world; and that they were succeeded by the *Assyrians,* who built *Ba-Bel,* which became the metropolis of the *Assyrian* empire.

And now if we examine the traditions of the *Hebrews,* recorded in the 7th, 8th, and 11th chapters of *Genesis,* an account will be found of this very revolution, described under the metaphors of a *deluge, and a raven,* a *dove,* and *olive branch.*

After giving the picture of the horrors of the deluge, in the 7th

chapter, it proceeds in the 8th chapter to relate the operations of *Noe*, after the resting of the ark on the mountains of *Ararat*.

V. 6. And it came to pass at the end of forty days, that *Noe* opened the window of the ark.

7. And he sent forth a *raven*, which went to and fro, until the waters were dried up from off the earth.

8. Also he sent forth a *dove* from him, to see if the waters were abated from off the face of the ground.

9. But the *dove* found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were on the face of the whole earth; then he put forth his hand, and took her, and pulled her in unto him into the ark.

10. And he stayed yet other seven days, and again he sent forth the *dove* out of the ark.

11. And the *dove* came into him in the evening, and lo in her mouth was an *olive leaf* plucked off.

12. And he stayed yet other seven days, and sent forth the *dove*, which returned not again unto him any more.

It is to be observed, that the *Hebrews*, and all people of the East, in giving a description of interesting events, were used to express themselves in figures, metaphor, and allegory. The style is delightful, and affords a wide scope for the indulgence of fancy, and a display of all the powers of oratory.

If in this our climate of the North, except in proving mathematical problems, or coldly uttering the dry, and frozen language of artificial laws, we cannot refrain from embellishing relations of the most solemn facts, by the appliance of these captivating auxiliaries, is it to be wondered at, that the *Hebrews* indulged in the practice to excess? Such was the case, insomuch they seldom expressed themselves in any other manner, as their writings testify; every occurrence was so decked in figured drapery, that the subject was scarcely discernable. When the author of Genesis, be he who he may, was recounting an event that shook a vast portion of Asia, by what more apt metaphor could he describe a stupendous invasion and revolution, that operated so great a change in an order of things of 1800 years establishment, as an overwhelming *flood?*—What figure so just, whereby to represent the horror, carnage, and desolation of war, as the *raven*, the usual type of blood? So in Asterisms of *Chiron*, wherein was delineated the expedition of the *Argonauts*, we see *Medea's* cup, and a *raven* upon its carcase, the

symbol of death. How could the messenger of peace be more fitly pourtrayed, than by the image of the *dove*?—What so appropriate emblem of peace itself as the *olive branch*?—Is it not evident that the *deluge* is meant to represent this mighty revolution? the *raven* the carnage of war—the *dove* the messenger—the *olive leaf* the amity, of peace. Let this *Hebrew* tale be stripped of its figurative decorations, who that doth not recognize in it all the features of the *Assyrian* invasion of *Mesopotamia*, and the establishment of the dominion of the *Assyrian*, in the place of the *Scythian*, which had by the testimony of all antiquity, endured for more than 1500 years antecedently to this precise time, that the *Assyrian* is recorded to have commenced—all accounts synchronizing with much greater exactitude, than any other event of so remote antiquity—all agreeing in persons, places, and circumstances, so as to leave no room to doubt of their perfect identity—varying in little else than the manner of relating the facts.

If we turn to the 8th chapter of Isaiah, where he speaks of the evils with which Samaria is to be afflicted by the Assyrian also, do we not hear him expressing himself after the same manner?

V. 6. Inasmuch as this people refuseth the waters of *Shiloah* that go softly.

7. Now *therefore* behold the Lord bringeth upon them the waters of the river, strong, and many, even the king of *Assyria*, and all his glory, and he shall come up over all his channels, and go over all his banks.

8. And he shall pass thro' *Judah*; he shall overflow, and go over, he shall reach even unto the neck, and the stretching out of his wings, shall fill the breath of thy land, O *Emanuel*.

I beg you now to cast your eye on the 38th chapter of the Book of *Job*, that curious eastern tale, wherein the Creator is introduced holding converse with *Job*, proposing questions to him, in order to convince him of the ignorance and presumption of man, in vainly attempting to account for events, beyond the limits of his understanding.

4. Where wast thou when I laid the foundations of the earth? Declare, if thou hast understanding.

8. Or who shut up the sea with doors, when it brake forth, as if it had issued out of the womb?

9. When I made the cloud the garment thereof, and thick darkness a swaddling band for it.

10. And break it up for my decreed dwelling place, and set bars and doors.

11. And said hitherto shall thou come, but no further, and here shall thy proud waves be stayed.

And now pray look at 104th Psalm.

V. 1. Bless the Lord, O my soul.

5. Who laid the foundation of the earth, that it should not be removed for ever.

6. Thou coveredst it with the deep, as with a garment, the waters stood above the mountains.

7. At thy rebuke they fled, at the voice of thy thunder they hasted away.

8. They go up by the mountains, they go down by the vallies, unto the place which thou hast founded for them.

9. Thou hast set a bound, that they may not pass over, that they turn not *again* to cover the earth.

Here both Job and the Psalmist are speaking of the wondrous works of the creation, with which an actual flood of waters subsequently cannot be reconciled; on the contrary, it is clear that the Hebrews of these days knew not of such an event. If Job had heard of such, and gave credit to it, how could he hold the language he doth?—"and set bars and bolts, saying hitherto shall thou come, but no further, and here shall thy proud waves be stayed."

If the Psalmist believed it, is it possible that he could use the expression, "that they turn not *again* to cover the earth."

Traditionary details are very different from the memory of a surprizing fact. Though there may be error as to time and circumstances, the bare naked event may be true to a certain extent.

It hath been shewn, that all nations of antiquity were possessed of the idea that this globe had originally been submersed in water—and in my opinion it is a much more satisfactory solution, for the strata of marine productions found beneath the present surface of the land, at considerable distances from the mearings of the proud waves of the sea, and on the summits of the highest mountains, than the whimsical conceit of an universal deluge—a conceit rendered altogether incredible, by reason of the motive assigned to a spirit of good- incompatible with the ideas the mind forms of a being of infinite power, justice, and mercy.

(*h*) *Eolus* says nothing more of *Eis-soir* (that is the Assyrians)

than that they raised up buildings durable, on the places where the tents of *Ardfear*, and the chiefs of the *Scythians* had stood. Here again I must request your attention to the Book of *Genesis*, where mention is made of this event—of building the city and tower of *Ba-bel*, which affords ample proof of the true character of Hebrew tales, wherein we have a striking instance of the truth of an occurrence, with a perversion of all the facts.

From my respect even to the prejudices of men, I will forbear from speaking of the language in which the author of Genesis hath delivered himself, and shall content myself with relating briefly the historical fact.

I take the person called by *Eolus*, *Ardfear*, and *Naoi*, *Noe* of the Hebrews, to have been chief of the *Scythians*, at the time of the invasion of *Mesopotamia* by *Eis-Soir*, whose chief was *Bel* or *Nimrod*, who put *Noe* to flight to *Ardmenia*, established the *Assyrian* empire, builded *Ba-Bel*, and put an end to the tribute under which *Asia* had been to the *Scythians* for 1500 years preceding, as is fully shewn in the dissertation.

If you will look on the 11th chapter of Genesis, you must perceive that the few words recording the event of a permanent building, (a novel sight to the *Scythians*, who had always dwelled in tents) were not meant for any thing more than to perpetuate the the memory of that, to them, surprizing work. If you examine the *Hebrew* account with an historic eye, you see nothing but confusion, and untruths. According to it, an hundred years had elapsed from what is called a deluge, till the foundation of *Ba-Bel*; according to it, *Noe* and all his family were journeying *from the east*, when they found a plain in the land of *Shinar*—no mention made in all that time, of his having quitted *Ardmenia* in the north-west; according to it, *Noe* and all his family, who were *Scythians*, were the founders of *Ba-Bel*, and not the *Assyrians*, who, by the concurrent testimony of all the world, were the people who invaded the *Scythians*, overthrew them, put an end to the tribute of *Asia*, and established their empire on the plains of *Shinar*, where they builded the tower and city of *Ba-Bel*; but which, according to the Hebrew account, they left off from building—which is not the fact; according to it, the supreme Being, displeased at their presumption, miraculously confounded the language of all those concerned in this work, so that they could not understand one another's speech, which literally, or figuratively, could not have been. The plain and

naked fact being, that *Bel*, chief of an eastern people, was a mighty warrior, and having subdued one nation after another, made use of the vanquished, after the manner of all conquerors, as instruments for further conquest; and with this multitudinous host, composed of divers people, distinct one from another, in those days when communities were small, living under separate jurisdictions, speaking languages differing one from another, did invade and overthrow the *Scythians*, and did actually build the city and tower of *Ba-Bel*, in the prosecution of which work there must have been considerable confusion, and no small difficulty, by reason of the various languages of the artificers employed therein. In fine,

You will please to remark, that even supposing *Moses* was the author of *Genesis*, he wrote not more than four score years before *Eolus*, and seven hundred years after this supposed event of a deluge—that both were *Scythians*—and as both accounts are now before you, it is for you to examine them, and to decide.

(*i*) These obtained the name of Nomades, as explained in the dissertation.

(*j*) This people had a peculiar respect for the number 9.

(*k*) *Naoi* is the *Scythic* word for a ship, by which name we call *Ard-fear*, because of his escape to *Ard-mionn* by means of a boat, called by the translators of the Bible an ark.

CHAP. II.

From the Death of ARDFEAR *to the Commencement of the reign of* GLASS *in* IB-ER, *a space of* 263 *rings.*

THE REIGN OF IAT-FOTH.

And *Macaar* the son of *Ard-fear* was chosen in the place of his father, and he was called *Iat-foth*, the first of the race of *Absal* chosen to rule in *Ard-mionn*—the foundation of the children of *Ard-fear* in that land. (*a*)

And *Iat-foth* died, having ruled two score rings and one.

The Reign of OG.

Now all the sons of *Iat-foth* casted lots amongst themselves, to know who should sit in the place of his father, and the lot was to the eldest.

But when the heads of the people heard what the sons of *Iat-foth* had done, they cryed out with one voice, we will choose from amongst the race of *Ard-fear*, him who shall rule.

And all the sons of *Iat-foth*, five sons, and all the heads of the Gaal were gathered together on the mount, even the heap beneath which lieth *Ardfear*, the son of *Am-laoc*, of the race of *Absail*;

And they choose *Og* the youngest of all the sons of *Iat-foth* to rule the land. (*b*)

And the eldest said unto *Og* in the hearing of their brethren, and of the children of the land,

"Let me depart, I pray thee, from *Ard-mionn*, and take with me a company, such as may be willing to go also—the land is too narrow for the multitude."

And the words were pleasing in the ear of *Og*, and when all things were prepared, *Og* made a great feast for his brother, and his companions.

And every one presented gifts unto them, arms and clothes in abundance—no damsels took they, for they said, we will join ourselves unto the maidens of the land, whither we may go. (*c*)

And they took their departure, *Iat-ban*—and *Og-eag-eis*, from *Ard-mionn*, moving westward, what time *Baal* had entered the threshold of his house *Tion-scnad Og*—having ruled two rings. (*d*)

And *Og* assembled the warriors, and he went out before them, and he returned with victory, extending his limits on every side;

And *Og* pierced towards the fingers of *Baal*, even unto *Gabacasan*, and he drave the *Gaal* of these lands over the mountains that ran iron red hot, and that Gaal trod upon burning coals, from before the face of *Og* and the *Nomades* of *Ard-mionn*. (*e*)

And *Og* became famous, a man of renown, and nations are called by his name. (*f*)

And he died having his rings marked, one score and seven rings.

And the marks from *Og* into *Dorca* are nine score and eleven rings.

DORCA.

In the days of [illegible] the *Nomades* filled all the land, between *Ei[illegible]*, and *Eri-cean*.

And when he h[illegible]d four rings he placed *Glas* his brother over t[illegible]nd of *Tu-bhal*, calling it *Iber*. (*g*)

In these days multitudes of the Gaal, passed over the summits of Gaba-Casan. On the far side whereof they did raise up their tents, and abided thereon, calling the lands of their dwelling Iath-sciot in memory of our race. (*h*)

NOTES TO CHAPTER II.

(*a*) This person is incontestably *Japheth* of the *Hebrews*, the son of *Noe*, as explained in the dissertation.

(*b*) *Og* means young.

(*c*) *Jat-ban* is the *Javan* of the Hebrews, and means the "emigrator;" and *Og-eag-eis* means "the diminution of the multitude of

Og;" the term, and every thing appertaining thereunto, is fully elucidated in the dissertation.

(*d*) See the ring of *Baal*.

(*e*) The event here related by *Eolus*, proves the fidelity of the traditions preserved by this people, and shews the cause of the name of the vast mountains of *Gaba-Casan*. *Eolus* says, *Og* drove the *Gaal* of these lands over the mountains, that ran iron red hot, an expression which, without explanation, wears an appearance of the marvellous, and of ridiculous bombast, and must have for ever remained liable to the charge, but for the testimony of an eye witness within a century past, of a curious ceremony performed by the *Ceann*, and chiefs of two tribes of *Mungalian Tartars*, described as follows:—

" The original founders of the *Tartarian Mungalian Scythians*, " called *Cajan* and *Docos*, got embarrassed amongst these moun- " tains, then uninhabited; after a sojourn there of 450 years, be- " come so numerous, as to require other settlements, they were at " a loss to find a passage thro' the mountains, when a SMITH point- " ing out to them a place, very rich in [illegible]n ore, advised them to " make great fires there, by whic[illegible] the ore melted, and a " broad passage was opened for the[illegible]mmemoration of which " famous march, *the Monguls to th*[illegible]ebrate an annual feast, " and observe the ceremony of he[illegible]ece of iron red hot, on " which the *Ceann* strikes one blow [illegible] hammer, and all the per- " sons of quality do the same after [illegible]"

This narration marks the date of the emigration of the *Mungal Tartar* tribes of *Cejan* and *Docos*, to the north of *Caucasus*, and stamps sterling value on our language, which gives the name of *Gaba Casan* to these mountains, the literal meaning of which is, the "*Smith's path*," in allusion to this very circumstance of the passage being effected by means of a *smith*, the memory of which, as appears from this author, is still preserved by the posterity of these two tribes.

In one instance the author has committed an error; the *Tartars* are no more *Scythians*, than the *Fins* are *Japanese*.

(*f*) This celebrated chief is the person erroneously called by the translators of the Bible, *Gog*. This son of *Iat-foth*, whose true name was *Og*, was a conqueror, who, as *Eolus* saith, made himself famous, *nations* being called by his *name*, which *name* was *Mag-og*, pronounced *Mah-og—the plains of Og*, which the Romans (adding

ia, their emendation according to their taste of the original *Scythian* word *iat*, which signifies a region or country) called the land *Mag Og-ia*, in which were originally included all the nations from *Syria* to *Caucasus*, and between the *Euxine* and *Hyrcanian* seas.

If you look at the 38th chapter of *Ezekiel*, you will see that he was perfectly acquainted with the true name of this prince, and the country bearing his name, and that the error hath been in the translator.

V. 2. In denouncing the vengeance of his God on the children of *Meshech*, and of *Tubal*, which is *Iber*, he says, Son of Man, set thy face against *Gog*, the land of *Magog*, the chief prince of Meshech and Tubal, and prophesy against him, which should be thus rendered, "Set thy face against *Og* of *Mag-og*;" so all thro this chapter.

And it is evident that Ezekiel knew the distinction between the man and the country.

6. And I will send a fire on *Mag-og*, and amongst them that dwell carelessly in the isles.

11. And it shall come to pass in that day, that I will give unto *Gog* a place there of graves in *Israel*, the valley of the passengers, on the east of the sea, and it shall stop the noses of the passengers, and there shall they bury *Gog*, and all his multitude, and they shall call it the valley of "*Hamon Gog*," which in the *Hebrew* language means the multitude of *Gog*; and the words *Amaon-Og* hath precisely the same signification in the language of *Eri*.

(*g*) The children of *Israel* adhered always to its more ancient name, which had been the land of *Tubhal*, till our tribe occupied it, and called it *Ib-er*, the *Ib-er-ia* of the Romans, from which our tribe is invariably called the *Gaal of Sciot of Ib-er*.

(*h*) These are the *Scythians* who assumed the names of Goths Getæ, Daci, &c., as fully explained by the dissertation.

CHAPTER III.

From the commencement of GLAS, *first Chief of* IB-ER, *of the race of* ARD-FEAR, *in* 1950, *to* CEALGAC *the son of* DAIRE---*a space of Four hundred two score and eighteen rings.*

GLAS.

AND *Glas* was placed in *Ib-er* to rule that land, and he sat on the seat of the Chief for the course of seventeen rings, and died. (*a*)

FILE.

And *File* his son was chosen, and *Dorca* died in *Ard-mionn*, and *Lonrac* his son thought to put *File* and the children of *Ib-er* under tribute.

And *File* put words into the mouth of the messenger, and these were the words:

"The men of *Ib-er* will no tribute pay
"Should *Lonrac* hither come,
"The way is far, and perhaps—"

And *Lonrac* abided in *Ard-mionn*.

And *File* died, having the days of his rings marked—one score rings and three.

From the day on which *File* ceased, till *Daire* was chosen, the time marked is three hundred four score and sixteen rings.

DAIRE.

In these days the *Gaal* filled all the lands between *Eis-amhan*, and *Eri-ceann*, and they excelled all people in the use of the bow. (*b*)

And they extended their borders behind them, and southward, and they became expert in working

in the bowels of the earth, and forging of swords, and forming vessels of brass. (*c*)

And they moved on the waters of *Eri-ceann* with the works of their hands, and their brethren of *Ard-mionn* opened their arms to them, and hindered them not to pass through the land, whither they listed.

And the *Gaal* of *Ib-er* encreased, and they spread themselves northward over the bosoms of *Ailb-bin*— and dwelt in that land. (*d*)

And *Daire* died, having ruled one score and two rings; not one of the chiefs of *Ib-er* equalled *Daire* in comliness of person, strength of body, or manner of using the arms of war, save only the mighty Og of Mag-Og.

NOTES TO CHAPTER III

(*a*) *Glas* was the first chief of *Iber*, of the race of *Ardfear*; the history of *Ardmionn* ends here, henceforward *Eolus* speaks of the *Gaal* of *Ib-er* only.

(*b*) From their adroitness in the use of the bow, this *Gaal* derived the name of "*Sciot*," our word for an arrow; therefore is the tribe whose history is now under consideration, invariably called "*Gaal of Sciot of Ib-Er.*" That they did excel in the use of the bow, can be collected from *Ezekiel*, who speaking of them, in howling against *Tubal*, which is *Ib-Er*, says,

C. 39, v. 3, And I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand.

(*c*) And that they were expert in forming vessels of brass curiously, may also be understood from *Ezekiel*, who in enumerating the people in commerce with *Tyre*, says of *Tubal*, which is *Ib-er*, one of them,

C. 27, v. 13, "Javan, *Tubal*, and Meshech, they were thy merchants, they traded the persons of men, and vessels of brass in thy market."

When *Eolus* says they extended their borders behind them, is meant to the westward, the east, or first appearance of *Baal* being always considered as before us, which expression is still used by us,

their children, at this day. The land spoken of is *Colg*, *Colchis* of the *Romans*, whence our fathers had brass, of which these vessels spoken of by *Eolus*, and by *Ezekiel*, were manufactured, and whence they also procured swords, for which reason *Colg* is the word by which we call a sword; and all the surrounding nations having had swords from the forges of that country, it obtained the name of *Colg* generally.

(*d*) *Ailb-bin*, the literal signification of which is a confused heap of heights, so called from its appearance; what proves the accuracy of our language in description, the posterity of this same people gave the same name two thousand six hundred years afterwards, to the western part of the country now called *Scotland*, for the same reason. The country was called *Alban-ia* by the Romans.

CHAPTER IV.

From the election of CEALGAC, 1492 *before Christ, till the arrival of a Colony of the Gaal of Sciot of* IB-ER *in Gael-ag, and the death of* CALMA, *a space of seventeen rings.*

NOW the heads of the people assembled to chuse him that should rule the land in the place of *Daire*;

And when they were together on the hill of *Tobrad* (*a*)—their hearts cleaving to *Calma* the son *Daire*.

Did not *Cealgac* surround the mount with chosen bands, mad with strong drink—seduced to rise up against the chiefs? and did not these proclaim *Cealgac* with uproar?

Thus was *Cealgac* chosen,—and he sought *Calma* to slay him, for he was jealous of the love of the people to him ward.

And *Calma* spake unto his brother, and he said, "*Cealgac*, we be brethren of one father, from the same womb came we into the presence of *Baal*, the same paps suckled us twain.

"If thou wilt promise in the hearing of the people to rule thy hitherto ungoverned passions, to call around thee the brave and virtuous, and to turn thy back upon the coward, the vicious, and the sluggard, and to respect justice,

"Let *Cealgac* keep his seat, *Calma* will depart from *Ib-er* of his fathers, and let those who will follow *Calma*, be with him."

And the words were pleasing in the ear of *Cealgac*, and it was so. And *Calma* tarried yet one ring in *Ib-er*, and he chose out nine times nine youths, and each of those chose nine, all of the *Gaal of Sciot of Ib-er*, and of every nine, one took unto him a damsel openly. (*b*)

And each youth had his sword and buckler, his *Crann-Tu-bail*, his bow and his quiver full of arrows.

Many were they who would have followed *Calma*, but he stayed them—they listened unto his voice, though reluctantly.

And in the moon *Sgith*, (*c*) when *Baal* had refreshed his strength, *Calma* and his company took their departure from the land of their fathers.

And *Calma* said, "We will go to the land of *Aoimag*, to get tidings of our brethren, captivated now eleven rings passed, and sold in *Sgadan* of *Aoimag*, (*d*) with *Cuir*, under whose eye *Calma* was reared up."

And on the 7th day at eve, as they lay by their tents on the bank of a clear stream of a brook, that

watereth that land, as they lifted up their eyes towards *Ib-er*, lo! a troop of men with damsels moved towards them;

And as they drew nigh, did they not behold *Ro'n-ard* the brother of *Calma*, and with him nine times nine youths, all armed, and with them nine damsels; and the night was spent in dancing, and exceeding joy.

And on the morrow as *Calma* was about to proceed on his way,

Ro'n-ard said unto him; "*Calma*, my brother, didst thou think that *Ro'n-ard* could abide even in *Ib-er* after thee? He hath hither come to be the partner of thy afflictions, should thy way prove adverse, or to be a joyful witness of thy prosperity—*Ro'n-ard* will attend the steps of *Calma*, *Calma* will not reject his brother.

"*Ro'n-ard* would rather bear a portion of the sorrows of *Calma* amongst strangers,—if sorrow is before him than hear the voice of the rest of his kindred in *Ib-er Calma* far away."

And the words of *Ro'n-ard* were delightful in the ear of *Calma*, and the whole host shouted for joy, when it was told unto them that they were not to be separated;

And they struck their tents, and moved towards *Sgadan*. And there they made enquiry for the children of their race, and it was told unto them, that they had been taken to the right side of the sea, over which looketh *Sgadan* queen of ships, and *Nargal* was chief of *Aoi-mag* at that time.

And *Nargal* spake kindly unto *Calma*, howbeit he meant deceitfully, and thought to make the *Gaal* his servants.

But the children of *Ib-er* had their right hands on their swords, their hearts were stout,—not to be dismayed.

And *Calma* agreed with servants of *Nargal* for a price, to have him, and his companions conveyed to the land, whither those of the *Gaal* had been taken, for *Nargal* said, "the men you seek are in *Eis-feine*."

And when *Calma* and *Ro'n-ard* heard the words of *Nargal*, suspicion entered into their minds, that his heart was evil towards them.

And they said unto him, "Swear that thou wilt not deal deceitfully with us, we will pay thy people the price named,—what covenant is between our brethren and thee we know not, between thee and us no covenant shall be, whither soever we go, we will live free," (*e*)

And Nargal swore by the sun, moon, and all the stars.

And whilst the *Gaal* tarried in *Sgadan*, *Nargal* took delight in listening to the tales of other times, from the lips of *Feitam*, the words of whose mouth were sweet. (*f*)

And fain would he have had him abide in *Sgadan*, that he may be taught to set down his words on tables to endure for ever. (*g*)

But *Feitam* would not be persuaded, howbeit he promised to return, if it so pleased *Calma*, and the way exceeded not the time of one moon.

And *Calma* and *Ro'n-ard* gave, and received from *Nargal* the hand of friendship, and kindred, and they took their departure from *Sgadan*.

And they were carried towards the strength of *Baal*, (*h*) and when they thought to have entered that

land, lo! the ships moved as the sun was a going, nor changed they their course, till they passed through the flood gates, that divide the world of water from the world of land. (*i*)

And the land of *Eisfeine* was close on their right, after a while they changed their course, steering towards the fingers of Baal, and on the ninth day afterwards at mid-day they entered this land by the streams of the great water thereof.

And they enquired for *Cuir* and his companions, but of them they heard not;

The men of *Eisfeine*, beyond *Duor* they are *firgneat*, formed of the Elements of that land at the first; and of the *Gaal* of *Sciot* itself, led thither from time to time, paying tribute both of them to *Nargal* in the bowels of the earth, and on the face of the deep. (*k*)

And the *Gaal* of *Ib-er* were in streights, and they joined their heads to *Calma* and to *Ro'n-ard*) and they were all of one mind to die, or live free.

And when the servants of *Nargal* saw this, they did declare unto them where the dwellings of their brethren were to be found.

And *Calma* turned his face thither-ward, having the waters of the great river of the land on his right.

And when the host had moved, whilst *Baal* was passing through the chambers of his house *Fluicim*, they directed their steps towards the fingers of *Baal*, till they reached the tents of their race, and their chief was *Dubar*, from *Gaoi-ata-eolac*, (*l*) he who conducted the children of *Iber*, not of the captivity, but those of the *Gaal* who went out from *Iber*, in the days of *Fada*, seven score rings gone by, to that land on the far side of *Duor* southward;

from hence did *Gaoi-ata-eolac* conduct them from *Naoi-maid-eisiat,* and thereon did they abide, calling their portion *Alg-er-ba,* after our race. (*m*)

From thence went forth *Fiallaoc,* the son of *Gaoi-ata-eolac,* and a company, and they moved on the waters of the deep to the entrance of *Iber* thereinto, and therefrom did they come to land, and thereon did they abide, calling the land *Buaisce.* (*n*)

And *Calma* and *Ro'n-ard* were reverenced by *Dubar* and the *Gaal* of *Iber* within *Buaisce,* for *Dubar* was not of the race of Ardfear.

And *Calma* and his companions were provided with all things needful unto them by their brethren, and they sojourned with [redacted] till *Baal* entered his house *Tionnscnad.*

And *Calma* took *Min,* the daughter of *Dubar,* and the *Gaal* of *Sciot* spread themselves towards the sun's going, and here did they raise up their tents; calling their land *Gael-ag.* (*o*)

And *Calma* ruled over the *Gaal* in *Gael-ag* for the course of fifteen rings, and he died.

And his heap was raised nigh unto the mount of the great congregation of the children of the land, (*p*) and all *Gael-ag* mourned, for that *Calma* was no more.

NOTES TO CHAPTER IV.

(*a*) *Tobrad* is "election;" it has been corrupted into "*Tarah.*"

(*b*) The land of *Ib-er* had been called the land of *Tubal* originally, by which name the *Hebrew* writers invariably continued to call it. "*Cran Tubail*" means "a sling," literally "the staff of *Tubal,*" a circumstance that proves the correctness of these records, and the value of the chronicles of the *Hebrews.*

(*c*) See the ring of *Baal.*

(*d*) *Sgadàn* means, in the language of *Eri*, the fish herring, called by the translators of the Bible *Zidon*, and by the Romans *Sydon*, which letter z, in the one, and y in the other, shews that the original Phenician word had a harsh sound, as *Sgadàn*; the reason of which name for this place, was, according to *Trogus Pompeius*, and other ancients, because of the immense quantity of fish that frequented that quarter, and the only kind of fish that are known to come in shoals nigh unto the shore, are herring, pilchers, and sprats.

(*e*) Here we find the people of *Ib-er* and of *Aoimag* using the same mode of adjuration, which shews that they were of the same origin.

(*f*) And of the same language by this expression, for how could *Nargal* take delight in the tales of *Feitam*, if he did not understand his speech?

(*g*) By this is meant the art of writing.

(*h*) The south.

(*i*) This people always spoke of two worlds—one of water, the other of land.

(*k*) See the Glossary and the Dissertation.

(*l*) This proves that the country had been colonized by the people of *Aoimag*, and occupied long before *Egyptians*, *Grecians*, or *Romans* knew of.

(*m*) This brief notice directs enquiry to the origin of those of the children of *Ib-er*, who emigrated from *Ib-er* to *Afric*, and from thence to *Spain*. Here we find a tribe in Algerba, and a tribe seated on the river *Ib-er*, extending their limits to the *Pyrenees*, and the ocean, their portion called *Buas-ce*, both acknowledged by the *Gaal* of *Sciot* of *Ib-er*, as brethren of the same race, speaking the same language with them, as you will see by the Dissertation.

(*n*) See the Glossary.

(*o*) See the Glossary.

(*p*) The expression in the original is "*Bri-telgneol-duine*," fully explained in the Dissertation.

From the account here delivered, it appears that the *Gaal* of *Sciot* of *Ib-er* found a *Gaal* of *Iber* in *Algerba* and *Biscay*, on their arrival, who were part of a colony that had emigrated from *Iber* to *Afric* one hundred and forty years before this time, and had been conducted from *Afric* to the peninsula of *Europe* by *Gaoth-ata-eolac*, who was not of the race of ruling chiefs, which accounts for

the respect in which the tribe of *Iber* within *Buas-ce*, held the chiefs of the *Gaal* of *Sciot*, now settled in *Gaelag*, all the circumstances of which colony have been laid before you in the prefixed Dissertation.

CHAP. V.

From the Death of Calma, 1475, *to the election of* Eolus, *a space of* 107 *rings*.

RO'N-ARD.

WHEN *Calma* ceased, *Duil* his son was a youth, and *Ro'n-ard* the brother of *Calma* was chosen.

And when *Duil* grew to be a man, he journeyed to the land of *Ib-er*, and he took a damsel, the daughter of *Failb*, the brother of *Calma*, and of *Ro'n-ard*, the name of the damsel had been *Carma*, but she was now called *Sciota*, and *Duil* and *Sciota* came to *Gael-ag*.

And *Ro'n-ard* died, having ruled seventeen rings.

DUIL.

And Duil, the son of *Calma*, was chosen, and he ruled for the course of one score and eleven rings, when a great plague swept off *Duil*, and left not one of the race of *Glas* alive save *Cier*, the son of *Airt*, the son of *Duil* in his first ring.

And the *Gaal* made a cave for *Truag* and the child, and weeds were brought from the sea, and burnt night and day continually, at the mouth of the cave, to keep off the infection from *Truag* and the child.

And the child was called *Enar*, for he was left alone of all his race in *Gael-ag*.

And nine of the heads of the people ruled the land till *Enar* came to the age, then was he chosen.

And he took a daughter of *Beart*, chief of the *Gaal* of *Iber*, within *Buasce*.

And she bare unto him eight sons, and the name of the first born was *Dealta*.

And *Enar* ruled one score and fifteen rings, and he died.

CHAP. VI.

The Reign of Eolus. *This is he who wrote all the foregoing traditions of his race, and now speaks of his own times, a space of one score and thirteen rings, from* 1368 *to* 1335 *before* Christ.

EOLUS.

NOW *Dalta*, the first born of *Enar*, was not chosen, *Eolus* was placed on the seat of his father.

And *Eolus*, before he was chosen, whilst his father yet lived, had journeyed to *Ib-er* of our fathers, and to the land of *Aoimag*, to get knowledge; and his wish was to go even unto *Mag-seanar*, (*a*) the abode of our great fathers, but the difficulties were greater than his desire.

And *Eolus* tarried one entire ring, and one *Ratha* (*b*) in *Sgadan*, where he hath learned to set down all his thoughts in shapes and figures, for the eye of man.

I am that *Eolus*, the son of *Enar*, the son of *Airt*, of the race of *Calma*, from *Ardfear*, who write down these words, for the instruction of those that now be, and of those who are yet to come.

To teach man to rule himself, that his reason may keep his passions in subjection continually, to tell to the chiefs, and the heads of the *Gaal*, and to the *Gaal* of their race, the renowned of the earth.

And these words have I written, as they have been repeated from mouth to ear, from generation to generation, and these times have I noted from the marks of the rings of *Baal*, and these words are true, according to the traditions of man as believed; but more correct are the times, being according to the revolutions of *Baal*, which cannot err.

But I, *Eolus*, have not set down the words said by the Priests, to have been delivered to the nine Priests by *Baal*, from the beginning, because my understanding cannot give entertainment thereunto; my senses admit not the belief, that *Baal* hath at any time held talk with one of the children of this earth.

Afore priests were, have we not heard of the words spoken by the fathers to their children, as they listened to their voice, beneath the covering of the tents, each of his dwelling, ere the congregations were gathered together, round the habitations of the priests. (*bb*)

Then did each father declare unto those descended from his loins.

Give praise and thanks to *Baal*, the author of light and life.

Shed not the blood of thy fellow, without just cause.

Take not aught belonging unto another secretly.

Keep falsehood from thy lips—falsehood perverts justice.

Keep envy from thy heart—envy corrodes the spirit.

Keep flattery from thy tongue—flattery blinds the judgment.

Pay respect to thy father, conform thyself unto his will, be thou a sure prop to his old age.

Love, honor, and cherish thy mother, let thy hand wait on her eye—thy foot move in obedience to her voice; for the first pain that you causest to her, she was quit for the joy at thy coming forth, beware of bringing grief to thy mother's heart, the thought will sting thy spirit in the time to come.

Contend not with thy brother—unity becometh brethren.

Be loving and protecting unto thy sister

Cherish the widow, nourish the orphan, deprived of his father, his staff, never more to hear a tender mother's voice.

Relieve the poor, the needy, and distressed, be kind, and minister unto the stranger far from the dwelling of his kindred.

Be merciful to every living creature.

Be watchful to keep thy passions in obedience to thy reason, in the first place, thereby wilt thou avoid doing unto another, what thou wouldst not have another do unto thee.

Preserve the glory of thy race, die, or live free. (*c*)

What have these things to do with feeding fires, and looking after portions of the land.

And when *Eolus* had ruled nine rings, he placed

Dalta his brother in his seat, and he did go to *Sgadan*, and he did abide there for one ring, and he did make a covenant with *Ramah*, chief of the land of *Aoimag*.

And *Ramah* did send *Olam* to abide amongst the *Gaal* in *Gael-ag*, and the teachers of *Aoimag* did give knowledge unto the nobles instructing them to hold talk one with another, from the land of *Aoimag* even unto *Gael-ag*.

Moreover men of *Aoi-mag* taught the *Gael* to form ships, wherein to move on the face of the deep.

And the *Gael* do help the children of *Feine;* in the bowels of the earth, in the land of *Eisfeine*, for the children of *Ib-er* were cunning workmen in the land of their fathers, in searching for brass. (*d*)

And *Eolus* did send nine of the sons of *Ib-er*, even the most wise of the children of the land, to make addition to the knowledge they had aforetime,

And the men did return at the set time of three rings, and *Eolus* called together the chiefs of the *Gael*, to the great congregation, (*e*) and he spake unto them saying,

"Man differeth nothing from the beast of the field, save in reason, but whereto serveth reason, if it receiveth not a right direction?

"Hath man passions in common with all other animals, which oft consume him, reason instructed will controul them.

"Teachers are now amongst us—what if a portion, of the land were assigned to each of the *Olam* in divers quarters, that they may live free from care, save that of instructing the youth in the ways of

knowledge.—*Gael-ag* hath hitherto contained too few of the wise men of the earth."

And it was so.—

And the Olam had their portions, and they did chuse from amongst them one; *Tarlat* the son of *Leir*, to be *Ard-olam*.

And *Tarlat* sware in the presence of the congregation to guard the writing, which *Eolus* did place within his hands, to set down words of the *Gaal*, to keep falsehood therefrom, and to preserve them during his days.

Now when *Eolus* had ruled for the course of eighteen rings, it came to pass that Ramah, chief of the children of the land of *Aoi-mag* died, and *Amram* his brother's son took his place. (*f*)

And *Amram* sent letters unto *Eolus*—in this wise "The children of *Iber* within *Eis-feine* have neglected to pay their tribute.—Doth *Eolus* desire that servants of *Amram* should go thither, rather than that *Eolus* send his servants therewith to *Sgadan*—so be it."

And *Eolus* called together all the chiefs, and of the heads of the people, one from every ninth of the tents of *Gael*.

And *Tarlat* was in his place, and he read aloud the words of *Amram*, whereupon a loud murmur ran through the congregation:

And when the air was still, *Eolus* rose in the midst, and he did put into the hands of *Tarlat*, words for *Amram*, and these are they:

"*Eolus* the son of *Enar* from *Calma* of the race of *Ard-fear*, chief of the *Gael* of *Sciot* of *Ib-er*, within *Gael-ag* unto *Amram*, chief of *Aoimag*,

"Seven score rings and one have been marked since *Calma* and *Ro'n-ard* did hither come with children of the *Gael* of *Sciot* of *Iber* in ships of *Feine*, for a price fixed, and paid, from which time to this, we have lived free, no mention made of tribute all these days.

Have we not this land from our fathers, and shall we not so leave it to our children?

Gael-ag is not, nor ever was *Eisfeine.*

When *Lonrac* thought to put *Ib-er* under tribute, did not *File* answer

"The men of *Ib-er* will no tribute pay,
"Should *Lonrac* hither come,
"The way is far, and perhaps"—

So answereth *Eolus*, and the host of *Gael-ag* now. And the words were good.

And the servant of *Amram*, with the words of *Eolus*, and *Morlat* a chief of *Gael-ag*, took their departure for *Aoi-mag*.

And *Morlat* returned in due season, with letters from *Amram*, saying,

"*Eidar*, servant of *Amram*, hath erred, the letters for tribute were for *Meorl*, chief of the children of *Ib-er* in *Buas-ce*."

Now messengers came from *Meorl* unto *Eolus*, saying, "*Amram* of *Aoi-mag* demandeth tribute of us. The children of *Feine* are covetous, they are deceitful; should we submit unto them, short time will pass, till the *Gaal* of *Sciot* will be afflicted.

Let the men of *Ib-er*, *Naoimaideis*, *Oigeageis*, be all of one mind, neither *Amram*, nor all the nations of the earth, will be able to trouble them."

And *Eolus* answered and said, Doth a covenant stand between you and them ?

And the messenger answered, " Yea, to help them on the face of the deep, and in the bowels of the earth within *Eis-Feine*."

And *Eolus* said, " Have ye observed these things ?" And the messenger answered " Yea."

And *Eolus* said, " Return to the tents of thy dwellings, and let all the children of all the *Gaal* of *Ib-er* be as one man, to resist the oppressor, to live free, or perish."

And *Amram* stirred up the nations, their servants on the far side *Duor* against *Gael-ag*, but they were slow to move.

And the servants of *Amram* sought occasions to vex the children of the land of *Buas-ce*, but after a while they ceased.

And the *Gaal* are become of renown—they encrease in number, and in knowledge continually.

Eolus saith unto the *Olam*, " nourish the minds of the youth, let the glory of *Eolus* be to leave his spirit amongst the children of the earth, after the grossness of which his bulk is composed shall become part of other substance—or nought—if so be."

And when *Eolus* had ruled one score and thirteen rings, he felt himself feeble, like unto the weakness of one about to cease, and he sent for his son *Don*, and for me *Tarlat*.

And unto *Don* he said, " If thou shalt be chosen to sit in the place of thy father, be thou, and instruct the *Gaal* to beware of the devices of the

children of *Feine*, they are covetous, they are deceitful, with their lips they give honour to *Baal*, in works they have respect for riches only.

My son,—Make use of thy understanding, learn to depend on thy senses—give not credit to the words thy ear heareth, till thou shalt have examined them thoroughly, and be assured reason hath directed thy judgment; above all, that vanity of thy own opinion had no part therein.

If thou wilt lay up in thy heart the words that thy father hath set down, they will be a treasure, from which thou wilt draw profit continually, and thereby wilt thou experience felicity in the first degree.

And turning unto me, *Tarlat*, he said, "*Tarlat*, nourish the spirit of the youth, guard the writings of *Eolus*, preserve the chronicles of thy days, keep falsehood therefrom, teach the children of *Gael-ag* to practise virtue, and they will be happy."

And these were the last of the words of *Eolus* heard by me, *Tarlat*. *Eolus*, the wisest of the sons of *Ib-er*, his spirit will abide for ever amongst men, who delight in good, and would shun evil.

And all the children of the land mourned for *Eolus*, calling him father, and instructor.

NOTES TO CHAPTER VI.

(*a*) Look at the Dissertation and Glossary.

(*b*) *Ratha* means an arch, one quarter of a ring.

(*bb*) The word in the original is *asti*, as explained in the Dissertation.

(*c*) This was the primitive doctrine, before morality was disfigured by impostures and superstition, it forcibly inculcates the

practice of virtue, exhibited in its native simplicity and loveliness; would to heaven it had been suffered to abide.

(*d*) This is confirmed by Ezekiel, in fact the Hebrews called a miner *Ib-er.*

(*e*) *Britetgneol,* in the original means the great congregation—look at the Dissertation.

(*f*) Every line of this history proves the intimacy that subsisted between this tribe and *Sydon.* You will bear in mind that the government of *Sydon* always spoke of *Gaelag* and *Buasce* as if they belonged to, and were a part of *Eisfeine,* but that the *Gaal* of both lands would not admit it.

To the eighteenth year of *Eolus,* the writing was his work; henceforward the history is the compilation of the writings of the several *Ard Olam* of Gaelag and Ullad in Eri.

In the language of *Eri, Eolus* means wisdom; whether he had his name from his superior understanding, or wisdom hath been called *Eolus* from him, I cannot determine; be it as it may, he was a man of rare endowments.

CHAP. VII.

The Reign of Don, *the son of* Eolus, *a space of three score and seven rings, from* 1335 *to* 1268.

AND *Don* was chosen in the place of his father, and he had ships made by men of *Gael-ag,* and he delighted to go therein on the great sea.

And many of the *Gaal* perished in the ships, which the waves of the waters overbore to the earth beneath. Alas!

When *Don* had ruled for eleven rings, *Tarlat* died, and *Lotar* was chosen *Ard-Olam.*

In these days came complaints from the men of

Gael-ag, who wrought in the mines in *Eis-feine*, (a) that they were captives in the caverns of earth.

And *Don* was minded to assemble the warriors, and bring them forth with an high hand, but *Eocaid*, one of the race, staid his foot, saying, "Let the congregation be gathered together—will the son of *Eolus* take upon him such a matter?"

And the congregation was called, and *Engasc*, a chief of *Gael-ag*, did take a company with him, to know the truth; but when the servants of *Feine* heard the cause of their coming, they would not suffer them to abide in that land.

And *Don* again assembled the congregation, and he told unto them what had happened, and he gave into the hands of *Lotar* words for *Ramah*, saying,

"How the servants of *Ramah* have captivated of the men of *Gael-ag*, working at a price in the bowels of the earth within *Eis-feine*, *Engasc*, a chief of *Gael-ag*, will tell unto *Ramah*, and when *Engasc* shall hear the words of *Ramah*, then will he declare unto *Ramah*, words of *Don* furthermore."

And *Don* put words into the mouth of *Engasc*, for the ear of *Ramah*, in such or such a case.

And *Engasc* took his departure, and he gave the words of *Don*, into the hands of *Ramah*, and when he read them, he looked confusedly, after a while he said unto *Engasc*,

"What, if *Ramah* should say unto thee, the men of whom *Don* speaketh, are servants of *Ramah*, they shall not go forth; what wast thou then to answer from thy master?"

To which *Engasc* answering, said,

"From a master hath *Engasc* nought to say, the

children of *Ib-er* having no master; from *Don*, and the chiefs of the *Gaal* of *Sciot* of *Ib-er*, then would *Engasc* say, Let *Ramah* look to himself—*Ib-er* is his foe—nothing more nor less was *Engasc*, in such a case, to say."

And *Ramah* called counsellors unto him, and he enquired of *Engasc*, if he had power to make a covenant.

And *Engasc* answered, " Nay."

And *Ramah* said, " Long time shall not pass, ere one having authority from hence, will be in *Gael-ag*, to fix a covenant for times to come."

And *Engasc* said, " Till then send words by me now unto thy servants, the children of *Ib-er* must not feel the sting of servitude; no, not while the eye winketh." (*c*)

And the words were written, and *Engasc* returned with them to *Eisfeine*.

And *Engasc* delivered the words of *Ramah*, and he speak with the *Gael*, and he returned to his place;

And a covenant was made certain, that the *Gaal* should have overseers of *Gaelag*, and be secure of returning to their own land, when the time of engagements should expire.

And when Don had ruled one score and fourteen rings, *Lotar* died and *For* was chosen.

Now the minds of the children of *Ib-er* were evil towards all the nations of *Eisfeine*, under the dominion of *Ramah*, and in these days strife arose between them, and the men of *Gaelag*, and the *Gael* had the worst.

And *Don* sent unto the land of metals saying,

"Let all the *Gaal* whose time is at an end, return forthwith"—and many returned to *Gaelag*.

And when tidings thereof reached to *Aoi-mag*, *Ramah* sent a messenger unto *Don* saying,

"Let not the men of *Ib-er* use the great sea, is it not the inheritance of *Ramah*?—If *Ib-er* will float his ships on the waters of the deep, let him pay tribute to *Ramah*, and the chiefs of *Aoi-mag* for ever." (*d*)

And when the words were repeated in the congregations, all the people cried out as with one voice,

"We will not pay tribute, let no man speak of such a thing, is there not enough of the world of land, leave we the world of waters, to the *filistim*, and the *Gaal* dwell within their own land, they enter not into *Eisfeine*.

And when *Don* had ruled two score and fifteen rings,—*Ard-fear* his first born died—and ere he was laid beneath his heap died *For;* and *Min* was chosen *Ard-olam:* and *Min* was very aged, he set not down words on the chronicles, during his days of six rings, when he died—and *Foirnar* was chosen.

In these days came messengers from *Aoi-mag* with words for *Don* saying,

"If the men of *Ib-er* will work in the earth, for wages fixed, under overseers of their own,—let them tarry in the strange land, or return to *Gael-ag* when they see good.

"Then let the ships of of *Gael-ag* of a certain size, float on the face of the deep, only they shall not go from the land, more than the distance of one day."

So vehement was the desire of *Don* for ships, he besought the chiefs, and the heads of the people to

let it so be—and *Don* being now very aged, they were consenting unto his wish.

And the Covenant was made sure.

And *Don* died, having lived four score and thirteen rings, and ruled three score and seven thereof.

NOTES TO CHAPTER VII.

(*a*) It is mentioned by all ancient writers that *Spain* abounded with metals.

(*b*) The relation of this transaction serves to give us an high opinion of this tribe—it shews that they had grand ideas of true liberty—set a just value on freedom, and possessed dignity of sentiment to assert their claims, at all hazards.

(*c*) What a perfect similitude is to be found in the language of tyranny in all times, and countries.

(*d*) The mercantile government of *Sydon* were perfectly acquainted with the value of the carrying trade.

CHAP. VIII.

The reign of LUGAD *a space of eleven rings from* 1268 *to* 1257.

LUGAD the son of *Ardfear*, the son of *Lon*, was chosen to sit on the seat of his fathers.

He was skilled in the motions of the lights of heaven, therefore is he called *Re-alt-Cosgrac*, he spent his days in observing the waters of the sea and of the rivers, and his nights in taking note of the moon and the stars— always in solitude.

When Lugad had ruled six rings *Toirnar* died, and *Dol* was chosen *Ard-olam* in his place.

And when eleven rings were complete *Lugad*

went to *Ruad-iat*, for the men of *Gaelag* had heard great tidings of the wise men of that land. (*a*)

And he took three of the *Olam* to be in his company, *Cean-mor* his brother, being placed on his seat, till he should return.

But neither *Lugad*, nor one of the *Olam* did again behold the hills of *Gaelag* having perished by the pestilence—thus hath all the wisdom of *Re-alt-Cosgrac* been lost to the children of this land. (*b*)

If the spirit of *Re-alt-Cosgrac* endureth, it abideth in *Ruad-iat*

"The days of his rule are marked, from the day on which he was chosen, till the time he took his departure from *Gael-ag*, eleven rings."

NOTES TO CHAPTER VIII.

(*a*) *Ruad-iat*, means the Red land or country; the land of *Edom* has been rendered by the *Greeks*, *Erythria*, as well as *Idumea*, but in the colonies of the *Phœnicians* in *Lybia*, and *Spain*, it is invariably called by the *Romans* not *Erythria*, but *Erythia*, the mutation of the original *Phœnician*, named *Ruad-iat*, as in these Chronicles.

(*b*) You will perceive from divers passages that the idea of the *Olam*, and of all those who did not adhere to the dogmas of the priests, was,—that what they called the spirit, or as is now called the soul of man, was the portion of intelligence he possessed and imparted to mankind.

CHAP. IX.

The reign of Cean-mor, *a space of seventeen rings, from* 1257 *to* 1240.

LUGAD being no more, ***Cean-mor,*** his brother, was chosen. (*a*)

And as he examined the tent of ***Lugad,*** he found writings.

And ***Cean-mor*** sent unto me ***Dol*** to come unto him, and I looked upon the words, and they were concerning the sun, the moon, and the stars, the world of land, and the world of waters.

And ***Cean-mor*** enquired of me the meaning thereof, but ***Dol*** knew not.

And ***Cean-mor*** said, what if three of the ***Olam*** come unto thee, and that ye look upon the writing carefully.

And ***Dol*** called unto him ***Gol, Feil,*** and ***Monad,*** to the tent of the chief, and the writings were brought forth.

The words told of things on which ***Realt-Cosgrac*** had thought, not on what his mind had determined; they were thrown confusedly, when set in order, they did shew his thoughts, and these were the things that he did think upon.

He thought the earth was not a plain, and that the world of land did not end at ***Gael-ag***; if so it was, the waters would be too mighty, and could not be contained from spreading over the earth above.

"As I have stood upon the land," saith he, "and looked upon the waters of the deep, and seen them reach unto a certain point, and taken back from thence into the bosom of the sea, then have I thought that the earth was not fixed on a foundation, but was gently wafted now here, then there. Why, *Baal* hath not given me wisdom enough to know, woe is me."

"Have not I raised my tent upon the margin of the land, where the fresh *Duor* kisseth Ocean's salt lips; have I not watched their amorous dalliance, and leave taking, constant in meeting at their assigned place, save when the moon, proud in her strength, doth inspirit her favorite son, now partaking of her lustiness, to court the nimble streams more wooingly, and stride a larger limit within the land, as tho' determined to regain his empire long time lost; and then grown pale, her face half hidden from the sight of man, do I not note how Ocean lags, as tho' in coyness, waiting the brisk approach of comely *Duor*.

"These things do I observe; but *Lugad* lacketh wisdom to set down the cause; and doth not *Eolus* say—*Eolus*, the wisest of the sons of man? "Wisdom is a knowledge of the truth"—the truth herein *Lugad* cannot tell.

"When earth doth move, if move he doth, where stoppeth he, till back he swingeth? Is the great earth fixed as my little tent?" Doth not *Eolus* say, "Many are the things beyond the reason which man possesseth." And again, "Many are the things hidden from man." *Lugad* is a son of *Eolus*, perse-

vere he must. He will journey to the east, and hear the words of the wise men of that land. (*b*)

And when we had set the words in order, and had pondered on the value thereof, we did stand in the presence of *Cean-mor* therewith, and when he did hear them, he looked amazedly at one now, then on another, at length he said, What doth *Dol* think?

And *Dol*, speaking for himself, and for the *Olam*, answered, "We know not what to think."

And *Don*, a chief of *Gael-ag*, who stood nigh unto *Cean-mor*, said, "What if the words were put into the hands of the priests, they belong to *Baal*."

And *Cean-mor* said, "Nay;" and he added, "Let the words be set down on the chronicles for times to come;" and he said moreover, "What if *Dol* would look upon the writings of the priests, to see if they speak aught of such like."

And after a while *Dol* did talk with *Sborad*, called the wisest of the priests; and *Sborad* did shew unto *Dol* of the writings of the priests.

And when *Dol* did look upon them, he was in wonder; if the words of *Lugad* did declare on what he did think, his mind always diffident; not so the priests, they did speak, nothing in doubt, all the words appertaining to *Baal* and the priests, and the nine laws to the nine priests from the beginning, *Baal* speaketh only unto the priests; let the priests repeat the words of *Baal* unto the people. (*c*)

And *Dol* did tell all these things in the hearing of *Cean-mor*, and he said, "Let all be set down for the eye of other times," and *Dol* hath done thereunto.

Peace is with us, the *Olam* are diligent in instruct-

ing the youth, the *Gaal* encrease exceedingly, spreading themselves over the land.

Cean-mor ruled for the course of seventeen rings, then did he cease, his frame consumed by a burning heat.

NOTES ON CHAPTER IX.

(*a*) *Cean-mor*, means great head, it is called in modern times, *Kenmore*, by the *Scots*.

(*b*) This is a curious narrative, what great light *Lugad* might have shed on the sciences of Astronomy and Geography, had he had aid in his untutored researches, or even encouragement in the prosecution of them.

(*c*) What an instance we have here of the difference between the modest doubts of wisdom, and the arrogant presumption of ignorance.

CHAP. X.

The Reign of CEAN-ARD *the son of* LUGAD, *a space of one score rings from* 1240 *to* 1220.

CEAN-ARD the youngest of the sons of *Lugad* was chosen to rule.

And *Eocaid* his brother stirred up of the *Gaal* to trouble him, and to vex the land, saying,

Why is it that *Eocaid* hath been set by, what hath been his transgression in the sight of the children of the land?

But *Eocaid* waited not for an answer to his words, he gathered together those who inclined their ears to listen to his voice,

And the multitude moved towards the tents of *Cean-ard* ere he was aware, howbeit, he escaped to *Cean-Iber.*

And thither did he call unto him, all who adhered to the laws of the *Gaal* from generation to generation.

And a mighty host stood round *Cean-ard* the elected, and many fell off from *Cogarrad.*

When *Eocaid* found that he could not prevail, he and those in his company fled from the presence of *Cean-ard,* and passing over *Bearna,* they abided on that side of the mountains—calling the land *Eocacdtan.*

When *Cean-ard* had ruled for seven rings, *Dol* died, and *Gol* was chosen *Ard-olam.*

And when *Cean-ard* had ruled twelve rings a sore famine oppressed *Gael-ag*—than did multitudes of kine of all sorts perish, and in the ring that next was forming the *Gael* was made fewer by one full half.

And when *Cean-ard* had ruled one score rings complete, he sickened, and died

Here we have the authentic record of the emigration from Galicia in Spain, of a colony of Iberian Scythians, to the far side of the Pyrenees, where they abided between the ocean, the rivers Garonne and Rhone, and the Pyrenean mountains, calling their country *Escaidtan,* the *Aquitania* of the Romans.

CHAP. XI.

The Reign of Marcah *the son of* Cean-ard, *a space of sixteen rings from* 1220 *to* 1204.

MARCAH the son of *Cean-ard* was chosen to rule the land, but the land is desolute, full only of

grief and lamentations, famine oppresseth, sickness lieth heavily on the bosom of *Gael-ag.*

Oh how afflicting to behold the thin congregations, as they stand feebly round the mounts!

Sore was all the time of sixteen rings that *Marcah* ruled, then did he cease, thrown from the back of his horse, as he was pursuing a deer on *Cean-Iber*— his neck strained, that he died on the spot, whereon he fell. Alas!

CHAP. XII.

The reign of Cuir *the son of* Cean-ard, *a space of one score rings lacking one ring from* 1204 *to* 1185.

CUIR the son of *Cean-ard* was chosen.

When he had ruled sixteen rings *Gol* died, and *Murchad* was chosen *Ard-olam.*

Cuir gave himself up to the chase, and all manner of sports, and he sent many of the youth to the land of *Aoi-mag*, to get knowledge in touching the strings of the harp.

He taketh more delight in the sound of the voice of the harp, than in lessons of wisdom from the lips of the *Olam.*

After this manner did *Cuir* pass through a course of one score rings lacking one, when he died, not so much oppressed by time, as by a wasteful spending of it.

CHAP. XIII.

The Reign of Aod, *the son of* Marcad, *a space of one score rings and two, from* 1185 *to* 1163.

AOD, the son of *Marcad*, was chosen to rule in *Gael-ag*.

The lessons of the *Olam* are held at nought, the bards, and the minstrels only are heard; the priests give ear unto music continually, the countenance of the chiefs is turned away from the teachers of wisdom—nothing is heard throughout *Gael-ag*, but the sound of the harp, the song, and tales of other times, nought is seen but folly and the dance.

The *Olam* say the harp, and song, and sweet tale are precious, yet do they ask, is the knowledge of wisdom to be neglected? but our voice is not heard, O grief.

Thus have days and nights passed in *Gael-ag*, during the course of one score rings and two, that *Aod* hath sat on the seat of the chief.

Words other than these *Murchad* hath not for the time of *Aod*.

CHAP. XIV.

The Reign of Ib-er, *the son of* Aod, *a space of four rings, from* 1163 *to* 1159.

AOD having ceased, *Ib-er*, his son, was chosen.

In twelve days afterwards, *Murcad* died, and *Molt* was chosen *Ard-Olam.*

When *Iber* had wasted the time of four rings, then he fell by the hand of *Falb.*

Is not the secret love of *Ib-er* and *Min* amongst the songs of the bards, composed by *Alistar*, shewing the fall of *Ib-er* and the fate of *Min*, the beautiful daughter of *Talt* and *Orta*, *Min* whom *Falb*, a chief *Gael-ag* had taken. (*a*)

NOTES TO CHAPTER XIV.

(*a*) The orders of *Olam*, and bard totally distinct, never trenched on each other, the former recorded events of importance only, the latter, composed in verse, and for the most part in terms of marvellous exaggeration for which they did not seek credit, anxious only for praise of style and fancy, yet was the tale always founded on fact.

CHAP. XV.

The Reign of Maol, *a space of eighteen rings, from* 1159 *to* 1141.

MAOL, the son of *Aod*, was chosen in the place of his brother.

In these days the priests gathered themselves at *Sabreid*, and nine of the priests entered into the presence of *Maol*, ere they had been sent for, and they did say by the mouth of *Brathar*,

"O king, let the priests of *Baal* chuse from

amongst them, one to be over his brethren, like unto the nations of *Eis-Feine*—yea, like unto the *Olam.*"

And *Maol* said, "Let the chiefs, and the heads of the people be gathered together, and let the words of *Brathar* be repeated in the hearing of all the congregations thro' the land."

And *Brathar* answered, and said, "The priests of the most high *Baal* desire not to hear the voice of the chiefs, and the heads of the people—If *Maol* would speak."

And *Maol* said, "If the words of the priests are pleasing unto *Baal*—so be it."

And *Brathar* was chosen *Ard Cruimtear,* after this manner.

The priests rule in *Gael-ag.* (*a*) Have they not portions of the land set out by themselves, in the stead of offerings, as aforetime, and offerings notwithstanding. O! shame!

When *Maol* had been called chief for seventeen rings, *Molt* died, and *Ner* was *Ard Olam.*

And when one other ring was complete, *Maol* died, miserable *Maol,* unworthy son of *Eolus* the renowned.

NOTE TO CHAPTER XV.

(*a*) The priesthood had been gaining an ascendancy for a long while, till now in the reign of Maol they made great innovations, they were not only jealous of the *Olam,* but it seems as if the priests of *Sydon* had commenced somewhere about this time to usurp a greater share of power than usual, that their example was followed by those in *Eis feine,* subject to *Sydon,* and now imitated by those of *Gaelag.* From all which it is evident that the people of *Sydon,*

and the *Gael* of *Iber*, had one and the same religion, that is fire worship, and the adoration of *Baal*, however they may differ in ceremony and discipline according to local circumstances.

CHAP. XVI.

The Reign of Ib-er, *a space of one score and three rings, from* 1141 *to* 1118.

IB-ER, the son of *Maol*, was chosen.

Great was the difficulty I, *Ner*, had, to read the writing of *Eolus* on that day. Did not all the priests say aloud, and as with but one voice, "Let not the words of *Eolus* be repeated in the ears of the congregation? Hath not *Eolus* spoken evil of *Baal*, and utterly despised his priests?"

But the *Gaal* would hear the words of the wisest of the race, and the priests were put to silence in the face of the people, nevertheless the youth do not flock to the booths of the *Olam*, as aforetime.

Thus *Ib-er* ruled by the priests for the course of one score and three rings, when he died, his spirit quite subdued.

CHAP. XVII.

The Reign of Marcad *a space of one score and thirteen rings from* 1118 *to* 1085.

MARCAD the son of *Iber* was chosen in the place of his father. His days are spent in idleness.

Do not the priests direct all the steps of *Marcad*, save those of the chase over the hills and through the dales of *Gael-ag*?

When *Marcad* had ruled for the space of nine rings *Ner* died, and *Sulard* was chosen *Ard-olam*.

The *Olam* lament the occurrences of all these days. They say unto the king and unto the chiefs, Ye decline from the wisdom and the glory of your race.

O King, O Chiefs of the *Gual* of *Sciot* of *Ib-er*, will you not reflect, that the *Olam* will inscribe a stain on the leaves of the annals.

May the fire of the spirit of those that are yet to come be so pure, that the memory of these days will be weakened, though the *Olam* must never blot out the words.

What are the things that have happened, and that even now are passing?

Have not the priests abandoned *Asti* (*a*) near the mounts? have they not placed their servants therein? are not carns in multitudes heaped up on places theretofore unknown—are not offerings taken by force from the *Gaal*—the priests trooping to the great congregation of the people only—no one to raise

a voice against these things save the *Olam*, but what avail the words of the *Olam*?

After this manner have passed all the days of one score and thirteen rings that *Marcad* bore the name of King.—O shame!

NOTE TO CHAPTER XVII.

(*a*) To understand this it is necessary to inform you, that the priests assuming an importance unknown to former times, quitted *Asti*, (which were their dwelling, nigh unto the *Bri-tetnge*, or fire mounts, here and there through the land, where the congregations always assembled,) placed an inferior order in *Asti*, and lived on the portions of the land obtained in lieu of offerings, which nevertheless their servants called *Carneac*, (from their establishing piles of small stones in the place of *Bri*, or mounts of earth,) demanded and exacted. In short the priests neglected the only duties they were ordained to perform, lived in idleness, and attended only the *Bri-tetgne-ol*, or great congregations, where the chiefs assembled on great occasions, leaving the office of the priesthood to the *Carneac*, and the payment of them to the people, by offerings given up before for the land which the priests possessed. You will perhaps perceive a resemblance between the state of the priesthood of Gaelag at this time, and that of establishments of the same kind in Christendom now, with allowance for the different state of society: whilst it is manifest, that nature, vulgarly so called, more properly the inveterate propensity of mankind to grasp power, and as certainly to make ill use of it, has ever been the same in all ages, and in all countries.

CHAP. XVIII.

The Reign of Noid *a space of nineteen rings from* 1085 *to* 1066.

NOID was chosen in the place of his father, he

lived nineteen rings, numbered amongst the kings of the *Gaal.*

Words more than these *Sulard* hath not to set down concerning *Noid.*—O Grief!

CHAP. XIX.

The Reign of Og, *a space of one score and one rings from* 1066 *to* 1045.

NOID being no more, *Og* his brother, the youngest of the sons of *Marcad* was chosen.

When he had sat during four rings *Sulard* died, and *Feilimid* was chosen *Ard-olam.*

At this time multitudes of the *Gaal* and many of the heads of people departed from *Gael-ag* to *Buasce.*

And a small colony passed over *Bearna,* led by *Falb* a chief of Gaelag, the son of *Fermor* the son of *Borb,* the son of *Morl* the son of that *Falb* who slew *Ib-er* the king—all flying from the oppression of the priests.

Are not the rules of the priests the only laws of *Gael-ag*?—Is not the spirit of knowledge almost extinguished?

Many a time and oft doth *Feilimid* speak in the ear of *Og,* repeating to him the words of *Eolus.*

He seemeth to listen—of what avail is seeming to a mind in dread?

Now when *Og,* had ruled during one score rings precisely, multitudes from the land of *Aoimag* (*a*) entered *Eisfeine,*

And the *Gaal* of *Ib-er* opened their arms to them. Did not the King and the Princes, and the chiefs, and the *Olam*, and all the people say—"Did not the children of *Aoimag* help our fathers with *Calma* and *Ronard*, though for a recompense, what then?"

Have we not derived knowledge from *Feine*?

The children of *Aoimag* told of troubles and affliction within their land.

With them is a knowledge of sweet melody, music and the dance.

Are not Corabeinès amongst their brethren? wonderful to behold are they.

Deceit and treachery are in the men of *Aoimag*, full of falsehood are the folk of the south country (*b*), yet we have not forsaken them now that they are beset with adversitiès, far from the voice of their kindred.

Having ruled with the name of King for the space of one score rings and one ring *Og* ceased, lamented, by the priests, and by the priests only.

Feilimid grieves to set down the words, but hath not *Feilimid* sworn to write truth, and truth only?

NOTES TO CHAPTER XIX.

(*a*) At this precise time mentioned in the chronicles, multitudes from *Sydon*, and the land of *Philistime*, fled from *David* king of *Israel*, to *Greece*, and *Spain*, as you have seen in the Dissertation, and the tables of Chronology.

(*b*) *Deas* strictly means the right hand, but signifies also the south; because we always supposed the face turned towards the east, where *Baal* first shewed himself every day, the land here called *Deas*, means the land of *Fillisi-iat*, the land of the *Philistine*, south of *Aoimag*, see the Glossary.

CHAP. XX.

The Reign of Ardfear, *a space of fifteen rings, from* 1045 *to* 1030.

NOW the day came when the chiefs were together to choose him that should rule.

And many of the *Cruimtear*, and of the *Carneac*, and a mighty concourse of the *Gaal* were round about the mount, nigh unto *Asti-ereis;*

When *Ardfear*, the son of *Og*, was chosen.

And as I, *Feilimid*, opened my mouth, to read the writings of *Eolus*, and the chronicles of the *Gaal*, a great uproar was raised, and many voices were heard, saying,

"Down with the *Olam*, we will not incline our ears to the writings of *Eolus*."

When I did hear these words on the hinder part of me, I hasted from the spot whereon I had stood, to the side of *Ardfear*, and from thence I did speak aloud to the king, the princes, the chiefs, and to the *Gaal*.

And I did remind them of the words I did utter unto the sun, and moon, and all the stars—"That I would preserve the writings e'en to the loss of my life;" for fear was on me that the priests would destroy them altogether.

And I did beseech *Ardfear*, and the chiefs—

And I did stretch forth my hands to the *Gaal*,

And I did say, O men of *Ib-er*, "Hear the words of *Eolus* the wise, and good, chief of the *Gaal* of

Gael-ag, yet no greater than one of the *Gaal* in his own conceit—*Eolus*, whom the chiefs and the *Gaal* called father and instructor.

All whose minds delight in truth and wisdom, all whose hearts cleave to the laws of *Gael-ag*, will not suffer the reading of the words of *Eolus*, and of the chronicles of the *Gaal* to be set aside.

Are there not words amongst the words of the laws since the days of *Eolus*, saying,

"At what time the chiefs shall declare who shall rule in *Gael-ag*, let the words of *Eolus*, and of the chronicles of the *Gaal* up to that day, be read aloud by the *Ard-Olam* in the hearing of the great congregation of the land." (*a*)

"Doth not the *Olam* swear that falsehood shall have no place on the roll? let then the words be read aloud, that the assembly may judge of their truth. Will not the time to reject be, if aught not true appear therein.

"O *Gaal* of *Sciot* of *Ib-er*, *Nomades*, *Ogeageis* also, let no tongue seduce you, to turn away your ear from the words of *Eolus* the renowned.

"O chiefs of *Gael-ag*, decline not from the ways of thy fathers.

"O *Ardfear*, chief of the race, suffer not *Eolus*, the fountain of thy blood, to be defiled."

When I had made an end, a loud shout was sent forth, every tongue of the congregation, save the tongues of the priests, cried as with one voice—"Let the words be read, and heard."

Whereupon I bowed myself to the congregation, and returning to the place of the *Ard-Olam*, I raised

my voice, and read aloud the writing of *Eolus*, and the words of the chronicles.

And the whole congregation (for all the priests had departed from the mount) clapped their hands, and shouted: the words of *Eolus* sounded in their ears, as the strings of the harp touched by a delicate hand.

And I lifted up my hands and my eyes towards the heaven, and I said, "May the spirit of *Eolus* be immortal, to abide amongst the children of *Ib-er* for ever;" and the words were repeated by every tongue.

On this day was a great feast prepared, and the boards were spread for all, on and round about the mount, and the day and night were spent in music and dancing, and the minstrels and skippers of *Aoi-mag* (*b*) made glad the hearts of the children of *Gael-ag*.

Now many days had not passed, till I, *Feilimid*, stood in the presence of *Ardfear*, the writing of *Eolus*, and the roll of the chronicles in my hand, and I said unto the chief,

"Great fear hath come over me, least the writings be stolen away from me; let therefore *Ardfear*, a son of *Eolus*, guard them, more precious to the race, than all the riches within the bowels of the earth."

And *Ardfear* said, "Of whom art thou affeared?"

And I answered, "Of the priests."

Ardfear looked amazedly; a while, he said, "I *will* guard them."

And I said, "'Twere well the secret of where thou shalt place them be guarded also."

And he said, "Thou alone shalt know the place."

And he led me to the tent wherein he doth always lay, and he did deposit them in a chest therein.

What tho' my mind did grieve to part with them, yet was it relieved from a heavy weight of care thereby.

Now doth a dark cloud that hath hung over *Gaelag* since the days of *Maol*, the son of *Aod*, seem to be dispersing—*Ardfear* cherisheth the *Olam*—the youth crowd to the schools.

Now is truth sought after, knowledge is desired, wisdom is in repute.

Every day is brighter than that which hath gone before, of eight rings, during which time *Ardfear* hath ruled, when on a day he did bid me, *Feilimid*, by the mouth of *Lorc*, one of the race, to come unto him.

And when I did stand in the presence of *Ardfear*, *Lorc*, in company of us twain, *Ardfear* did enquire of me, what had been the manner of the priests in the days of *Eolus*, and why the words of *Eolus* were displeasing to the ears of the priests.

And I said, "The reason that the words of *Eolus* are displeasing to the ears of the priests, is to be found in the words themselves:—*Eolus* would not suffer their fancies, or worse, to be the laws of the *Gaal*.

Attend now, O king, if pleasing unto you.

In the olden time, three chiefs from *File*, one, whose name is not told, called *Fuil-eac*, (*c*) for he did slay his father, and two of his brethren, and therefore did he sink in the spirit, his bulk decaying fast.

His mind did one of the priests, who had the name of *Aislinteac*, (*d*) terrify with the thought, that he should never cease, but taken be, yet all alive, into the very jaws of raging *Baal*.

And when his mind was thus possessed, this priest did tell how he did speak face to face with *Baal*, in a cave within the bosom of vast *Gab-a-casan*.

When *Baal* did say, "The laws of the *Gaal* of *Ib-er* declare nought of *Baal*, nor yet of the priests, his servants, upon earth.

Therefore say thou, *Aislinteac*, unto the chief oppressed with grief on every side, thus saith the mighty *Baal*.

"What glory hath *Baal*, when the *Gaal* say,

"Shed not thy fellow's blood.

"Take not aught of another.

"Utter no falsehood.

"Be merciful.

"It is the command of *Baal* that he shall be honored by the lips, and his priests shall be served by the hands of all the people; so shall the chief be released from the judgment of *Baal*, and be relieved from the terror of his thoughts."

And then were five laws added, all called the nine laws to the nine priests, from the beginning, to which *Eolus*, the wise and good, would not assent. Moreover, he did set down all the words of the fathers of the children of the land, what time priests were not on the face of the earth. (*e*)

Therefore do the priests strive to have his words hidden from the children of the land, calling the

tricks of *Aislinteac*, the nine laws of *Baal* to the nine *Cruimtear* from the beginning.

Eolus did curb the priests, and they were held within bounds till the days of *Maol*.

Then did they for the first time choose *Ard-Cruimtear*, and possessed themselves of portions of the land, in the stead of offerings arrogantly; and long while did not pass, till they did appoint servants under them, who called for offerings first of all, and till the days of *Ardfear*, did use to take by violence from those who gave not. (*f*)

And now have they been taught by those come from *Aoimag*, to demand more and more for strange fires throughout the land.

Thus have they moved step by step, and thus would they move, if their foot be not stopped, till thy race would be their servants, and the *Gaal* in bondage to them.

And *Ardfear* said, "What is fitting to be done?"

Feilimid held his peace, and *Lorc* said, "What if the people were called together to the mounts of their dwellings?" (*g*)

And *Feilimid* said, "By that means the people without direction, would be overborne by the priests. What, if the great congregation of *Gael-ag* was assembled to speak of things that have happened, and to consider of what should be done."

And it was so.

And many were gathered together, and ere they separated it was appointed thus: Let *Lorc* of the race, *Feilimid Ard Olam*, and *Garadan* of the heads of the people of *Firol*, make enquiry of the numbers of the *Cruimtear* and of the *Carneac*—how many

Asti there be, and who dwell therein nigh unto the mounts—and how many who guard the fires, in the lonesome ways of the land.

And it was so.

And we did learn that of *Cruimtear*, there were *two hundred one score and six*, of these *two score and sixteen* had portions assigned unto them; *one hundred, one score and seven* had appropriated to themselves lands here and there, by sufferance thro' fear; and *two score and three* had no portions, they lived with their brethren, and the chiefs, and the heads of the people,

Again, that over and above the *Asti, two score* and *sixteen*; and the great congregations of *Asti Ereis, Asti-er-ce* and *Er-asti*, there are heaps of stones (nigh unto which are huts, in which dwell *Carneac*, subsisting on offerings)—not to be counted for multitudes, all living in idleness, devouring the sustenance of the *Gaal*.

These things did we declare to *Ardfear*.

And he did send messengers thro' all the land, saying, "Let all the chiefs, and of the *Olam* and the heads of the *Gaul* one out of every nine, meet on the mount nigh unto *Asti-er-eis* out of hand, and let the *Cruimtear* come thither, if it so pleaseth them, whilst the congregation hold talk concerning the priests,—and of those things which may be thought fitting to be done."

And when the congregation were on the mount, there was not so great a multitude together, not since the days of *Eolus*—no, not since the *Gaal* first touched the land.

And *Ardfear* rose in the midst, and he did say—

" Men of *Gael-ag*, from the days of *Calma* and *Ro'n-ard* to the time of *Maol*, the *Cruimtear* were *two-score* and *sixteen*, no *Ard-Cruimtear*, no *Carneac* heard of---these did guard the sacred fires of the *Asti*, and they did kindle the flame on the mounts, they did minister to the wayfaring one, and the stranger far from his dwelling, for which they received offerings from the people, freely given.

" Then did *Brathar* one of the priests, beseech *Maol* to permit the priests to chuse an high priest, then were the offerings surrendered for portions of the land---and then did the priests appoint servants under them, who live in the *Asti* of the mounts, at this moment, and demand offerings nevertheless loudly.

" And thus the multitude of *Cruimtear* are encreased to *two hundred one score and six Cruimtear*, of which *one hundred, one score and seven* have possessed themselves of portions, no partitions made thereof thereto, and *two score* and *three* are called *Cruimtear*, and lack portions in any wise.

" Moreover the heaps of stones called Mounts, where offerings are enforced, are not to be counted for numbers, nigh unto these do *Carneac* servants of the *Cruimtear* dwell in poverty, the lot of servitude:

" Therefore if it be your will, what if the numbers of the *Cruimtear* be *two score and sixteen*, as of old, and two priests and *Ard-Cruimtear* moreover, to abide amongst the tents of *Asti-Er-eis*—Let them have *Ard-Cruimtear*, if they desire.

" And two priests at *Asti-er-ce*—and two priests at *Er-asti* and one priest at *Sam-ur* and four priests, from the rising to the setting of the sun, the range

of *Cean-Iber*, from *Er-eis* even unto *Sa-Breid*, to minister to the wayfaring, and the stranger far from the dwelling of his kindred.

"And two priests at *Er-aoi* and two priests within the tents of the *Gaal* in *Fir-ol*, where dwell since days of old, men of renown, to comfort the sea-faring ones, beset with perils of the great deep.

"And further more; one priest at the going forth of *Duor*, northward, and one at the going forth of the waters of *Min* southward,—and seven other priests between the *Min* and the *Miranda* to light the fires on *Ard-Iber*, and on this side, and on that side thereof, to guide the seaman thro' the darkness of the night.

"In all nine times nine priests throughout the land.

And let the priests return to *Asti* nigh unto the mounts as aforetime, and if they will have *Carneac*, let them pay them their hire, and what if these things be accomplished, what time one other ring shall be completed.

"And the two score and sixteen priests shall preserve the fires of the mounts of the congregations, and mark times, and note seasons, and they shall lay all the writings before the eye of *Ard-Cruimtear*, on the ninth day after *Baal* shall enter the threshold of the mansion of his blessed fire in every ring.

"And *Ard-Cruimtear* shall preserve all the writings, a memorial for ever."

And *Ardfear* added moreover, "Of all the priests, these only shall accept of an offering, freely given, who administer to the seaman, and the wayfaring ones, lonesome in the darkness of the night, when

Baal shineth not in the chambers of his houses upon the children of *Gael-ag*."

And the words of *Ardfear* were good, and they were added to the chronicles of the *Gaal, laws for the priests.*

Now the priests murmured, their minds were evil towards *Ardfear*, and they loaded his name with evil report, for they hold him in abhorrence, calling him *Fa-deact.* Nevertheless will *Ardfear* be remembered for truth and mercy, and good deeds, in times to come.

Now did multitudes from the land of *Aoi-mag* pour into *Eisfeine,* and ships did pass *Breo-ccean,* and keep their course due on, turning neither to this side, nor to that.

And messengers did come from *Sgadan* to *Gael-ag,* and to *Buas-ce,* and the *Gaal* of *Sciot* and the *Gael* of *Buas-ce* did make covenant with them.

And divers of the *Gaal* do enter into ships of *Feine,* and do move towards the fingers of *Baal,* to the strange land, and they have abided therein.

And the merchants do bring store of precious things, hidden till now in the caverns of the earth. (*i*)

And when *Ardfear* had ruled for the course of fourteen rings, the waters of the mighty sea deluged the extremity of *Breotan,* and tore a passage thro' and thro', leaving many fragments in the midst of the waters, (*k*) separated from the land, and many were they who perished in the depths. Alas!

Now the priests of *Gael-ag* began to raise loud their voices against *Ardfear,* and his mind was troubled, and his frame wasted till he died, having

ruled as a chief ought to rule, for the full circuit of fifteen rings.

NOTES TO CHAPTER XX.

(*a*) The great congregation of *Gaelag* was at *Asti cr-eis*, in the original it is *Bri tein-ol duine*, altered by the *Grecian* branch of the Great *Sciot* family, to "*Prytaneum demoi*," for the elucidation of which, see the Dissertation and Glossary.

(*b*) History makes mention that when the *Sydonians* emigrated at this time to *Greece*, the islands of the *Mediterranean* and *Spain*, casts of men were with them, called *Curetes*, *Cory-bantes Telchines*, and *Idæidactili*, for the explanation of which terms see the Glossary.

(*c*) This event having occurred long previously to the knowledge of letters by this *Gaal*, the name of the chief was forgotten, the epithet *Fuileac*, bloody, only being remembered.

(*d*) *Aislinteac* means a dreamer, or one who fancies he sees visions in his sleep, tho' methinks it may with more propriety be applied to one, who pretends to have communication with spirits of air, who reveal secrets to them.

(*e*) As before mentioned in the writing of *Eolus*.

(*f*) This reminds us of the sons of *Eli* in *Israel*.

(*g*) The explanation of this passage is, *Lorc* proposed that the people should meet in the *Bri-tetgnc*, or small congregations throughout *Gael-ag*. *Feilimid* thought it more adviseable, that the conduct of the priests, the grievance now complained of, should be submitted to the great congregation *Bri-tetgneol*, the mount at *Asti-ereis*, where the influence of the priests would not be so great, and the opinions of the more enlightened would prevail.

(*h*) What a magnificent picture of the hospitality, humanity, and universal benevolence of the *Gaal* of *Sciot* of *Ib-er*, so deeply rooted, so cherished, as not to be wholly eradicated, even up to these our days.

(*i*) From hence it appears that the *Phœnicians* were longer acquainted with the mines of *Cornwall*, than has been supposed.

(*k*) The words "*passage thro' and thro'*," is in the original "*casan-tir-cider*," the literal signification of which is, "a path between the land," and the fragments "separated," is in the original

"*Scaoilead,*" pronounced "Scilly," which means a loosing, untying, or separation.

Here we have the record as to date, and matter of fact, of the separation of the rocks of Scilly from the main land of Britain, and the true signification of the words Cassiterides and Scilly, the first of which hath been the subject of so many conjectures amongst ancients and moderns, some supposing that Cassiterides were the islands of Britain and Eri, some the isles of Scilly, and Britain; whilst others *fancied* that they were the isles of Scilly only.

Every one knows of mercantile cupidity in all ages, and in all countries. To such an extent did the Sydonians carry their commerce, so tenacious were they of every thing connected therewith, as to excite the jealousy of all their neighbours, and fell at length not only unpitied, but detested.

When the Egyptians discovered that the world did not end at the pillars of Hercules, and became greatly improved in the science of navigation and astronomy, in consequence of the emigration of the Edomites fleeing from David and the Israelites into Egypt, the traders of Sydon dreaded in the Egyptians, rivals likely to deprive them of their monopolies; consequently they kept them, and all the world in ignorance, as far as they could, of the countries from whence they derived profit, insomuch that on a time the master of a Phœnician vessel, perceiving that he was watched, and followed by a Greek, ran his ship ashore, to decoy the other after him, least the place of his destination should be discovered. For the purpose, therefore, of guarding the secret of these valuable mines, they applied a name to the place, from which, (being a non-descript) there was every prospect of effecting their purpose, a name so much misunderstood, even unto this day, that every writer who has fallen under my observation, has described the place as *islands,* Pliny excepted, who, though speaking in the singular, exposes his ignorance equally as the others, by adding "*Insulâ,*" "*Ex Cassiteride insula.*"

Some have *fancied* that the name Cassiterides was given to the place by the Greeks, from the practice of Grecian harlots wearing *Kassiteros,* so called, as moderns guess, from *Kasis,* a harlot. This is a mere conceit, the truth being the very reverse; these unfortunate females having had the names of *Kassis,* from the delight they took in ornaments of *Kassiteros,* which derived its name from *Cassiterides,* whence the Phœnicians said they brought tin, pre-

cisely as the English call Porcelain, china, a yellow linen, Nankin, and all such like, because the articles have been procured at places bearing their names.

As to *Casan-tir-eider* the name may be applied to any thing of land and water that the mind fancies, and as aptly to the Severn between England and Wales, as to the passage between the land of England, and the isles of Scilly, and hath been applied to the sea between Italy and the opposite countries, called "*Moir-Eider-iat*," changed by the Romans to "*Mare-Adriat-icum*;" the meaning of the original words being, the sea between the countries, Italy and the regions on the opposite shores being separate countries, or "*Iat*;" whereas "*Tir*" means one and the same land.

In fine, *Casin-tir-eider*, (to which the Greeks, in conformity with the genius of their language, adapted the plural *Cassiterides*, fancying, or accrediting the false report of the Phœnicians, that they were some islands) is a compound of three words of the language of Phœnicia, consequently of Eri, of the perfect identity of which, I trust you are convinced, and of the signification I have mentioned; not one island, as Pliny supposed, nor many islands, as others imagined; it was a term applied by the Phœnicians to a place, the situation of which they were anxious to conceal, and that they were successful, is sufficiently clear, by the many conjectures of mankind, and the profound ignorance on the subject up to the moment of this elucidation.

As to "*Scaoilead*," a "separation," the very same name hath been given to various places, similarly situated and circumstanced, and is the original of Sicily, Ceylon, and every place called Skellig, and all such as were supposed to be violently disjointed from the main land, whilst the name being applied to *Ceylon*, proves that that island was known to the *Phœnicians*, it being of the *Scythian*, not *Hindoo* language.

CHAP. XXI.

The Reign of Bille, *Prince of* Breo-ccean, *son of* Marcad, *a space of five rings, from* 1030 *to* 1025.

ARDFEAR being no more, by the treachery of the priests, as said, but not assuredly, *Bille* the son of *Engasc*, the son of *Marcad*, from *Calma*, was chosen.

And now complaints came from the *Gaal* in *Dunmianac*, saying, "The merchants will not permit the children of *Ib-er* to return home," and *Bille* sent *Ith* his son to enquire thereinto.

And *Ith* returned in a long time, after he had been looked for, and he did tell unto his father of wonders he had seen.

And *Bille* did send for me *Feilimid*, to listen unto the tale of *Ith*, and he did tell of being driven by the winds and waves towards the sun's going, beycnd *Breotan*, upon another foreign land, and he did tell of the men of that land, and how they fled from his presence, as the deer fleeth before the hunter.

And I did remind *Bille* and *Ith* of the writing of *Realt Cosgrac*. Did he not say, that more of the world of land was on the left hand of *Gael-ag*, and hath not the land of metals been dwelled on by the *Gaal*, and now doth not *Ith* tell of another land, and strange *Gaal*?

And a covenant is made sure for the *Gaal* with the Phœnicians of Hamath, and they are content.

Bille is aged, he curbeth not the priests, nevertheless the youth attend to the lessons of the *Olam.*

And when *Bille* had passed through five rings, *Feilimid* died, the wisest of all the wise men of *Gael-ag,* and *Ordac* was chosen in his place.

And in one moon afterwards died *Bille* also.

Heavy and inactive was *Bille,* being very old, but *Bille* was very just.

CHAP. XXII.

The Reign of Eocaid, *a space of seventeen rings.*

NOW *Eocaid,* the son of *Bille,* was chosen in the place of his father, whereupon the priests of *Gael-ag,* and the children of *Feine,* that had entered the land in the days of *Og,* the son of *Marcad,* did hold talk one with another, and the priests did say unto those of *Aoimag,*

"Are ye not as of the *Gaal* of *Ib-er,* and should ye not have portions of the land?"

For *Bille* was aged all the days he sat on the seat of the chief, and the priests were unruly, by reason of his negligence.

Now when *Eocaid* found that they were drawing all the children of *Feine* unto them, even against *Eocaid,* he assembled the chiefs, and the heads of the people, and he told unto them the sayings and the doings of the priests of *Gael-ag,* and of the men of *Eisfeine.*

And when he had spoken of these things, he added, moreover, "What if all those of *Aoimag* depart from the tents of the *Gaal*, what time *Baal* shall have passed thro' two *Ratha* in his course?"

And it was so.

And priests of *Gael-ag* and the *Fillistim* spread themselves thro' the nations of *Eisfeine*, and they did stir them up against the children of *Ib-er*

And they did work craftily, for ere that *Eocaid* was aware of their designs, they did enter into *Gael-ag*, even unto *Asti-er-eis*.

And *Eocaid* sent messengers thro' all the land, and unto the *Gaal* of *Ib-er*, within *Buas-ce*, and they did come together, after the manner of the hunter.

And *Eocaid* led the warriors against the foe, and they drove the stranger forth of *Gael-ag*, save those whom the sword did strike to the earth herein.

When tidings were sent hereof unto *Iat-r-am*, he did promise to remit the tribute to all the nations of *Eis-feine* for the full space of seven rings, only to bring the *Gael* of *Ib-er* under subjection; for *Iat-r-am* hath all the nations within *Eis-feine* under tribute.

And when these things came to the ears of *Eocaid*; he sent messengers to all the children of *Ib-er* to defend themselves.

And they did gather themselves round *Eocaid*; and the priests did now bethink themselves of the land of their fathers, and they did beseech *Eocaid* to pardon their transgressions.

And the warriors did practise themselves in the

use of the bow, and *Cran-Tubail,* and the sword, for the ways of war were little known unto them,

For six rings the nations on the borders ceased not to harass the *Gaal*—and they did assemble a great force, to take off the ships that floated on the waters of the land, but they did fail therein to their hurt.

And *Eocaid* had all the ships worked out of the rivers, to the inlet of the waters of the salt sea, that was in the feet of *Breo-ccean.*

And *Eocaid* did say unto *Ith,* "Assemble one third of one *Cath* my brother, and move thou with them unto *Fir-ol,* and set watches over the ocean."

And it was so.

And it came to pass after all the ships had been gathered together within the arms of the land, that the seamen of *Feine* strove to take them off, but the *Gael* did draw them within the land, and did defend them.

And *Ith* bad, "Let not the fires be lighted on the heights, looking over the waters of the deep till ordered."

And it came to pass when *Eocaid* had ruled for eight rings all the nations of *Eis-feine,* that cleaved unto *Aoi-mag,* poured into the land of *Gael-ag* passing over *Duor* above the place where the streams of *Uillean* join themselves thereto.

And *Eocaid* moved towards the foe, as far as *Samur,* there was the host put in array, and the sword was sheathed not, whilst *Baal* looked out upon the *Gaal,* nor then, till they drove the servants, of *Feine* forth of the land.

There was not a warrior like unto *Eocaid* of all

the chiefs of *Ib-er*, since the *Gaal* departed from *Ib-er* of our fathers.

And when the host assembled after the battle, the warriors raised *Eocaid* on their shields, singing and dancing, calling him *Go-lam* the mighty champion, for where the thickest of the foe was, there was the hand of *Eocaid*.

And the priests flocked round *Eocaid;* and *Ard-Cruimtear* said, "If *Eocaid* would pardon the offences of the priests, led astray by the men of *Filistia*."

And *Eocaid* answered, "Let the priests incline the hearts of the people to that which is right, let them enjoy their portions, and seek not the portions of others.

"The unwholesome savour of the same time turbulance of the priests, like unto the East wind, is now rectified by the sweetness of their breath, diffusing fragrance, inspiring the children of the land, with strength, and healthfulness. The priests have done well in these latter days, all will feel the good thereof."

Now is *Gael-ag* like unto the land, of which our fathers did hear from their fathers, when they did speak of their land, afore the days of Maol.

Eocaid is the delight of the chiefs, and the heads of the people, and the *Olam* and the priests, the bards, the minstrels, and of all the *Gaal* of *Sciot* of *Ib-er*.—And the *Gaal* of *Ib-er* within *Buas-ce* and the brethren of the race on the far side the summits of *Bearna*, honor *Eocaid* the magnanimous.

And now *Eocaid* did bid unto *Ith*, "Let the

fires be lighted on *Breo-ccean* that the seaman see his way, maugre the darkness of the night."

Now did messengers come from *Beird*, chief of the *Gaal* in *Buas-ce*, and from *Marcad*, chief of *Eocaid-tan*, beyond *Bearna*, saying,

"If *Eocaid* will gather together the warriors of *Gael-ag*, all of the race of *Ib-er* will be helping unto him. Shall we abide within our lands, watching ourselves, till the foe deceitfully spring upon us, as the cat springeth upon its prey?"

And *Eocaid* answered unto the messengers, saying,

"Should the nations of the south country make preparation to pass over the borders of the *Gaal*, let the tongue of him that shall first hear tidings, tell aloud thereof in the ear of his brethren; then let not the bow be unstrung, nor the sword return to his repose, till we secure peace, by enlarging the limits of our lands."

Now did complaints come unto *Eocaid*, that the servants of *Feine* did hold the *Gaal* in captivity in the caverns of the earth in *Dunmianac*.

And when the nations of *Eisfeine* heard of these things, and of the messengers that had passed from *Beird* and *Marcad* to *Asti-er-eis*, they did send to *Iat-r-am*, to save them from the wrath of the children of *Ib-er*.

And *Iat-r-am* sent his brother, and a covenant was made between *Eocaid* and *Iat-r-am*, and *Iat-r-am* did promise by the mouth of his brother,

"That he would not detain the *Gaal* in *Dunmianac*, and that he would make good the damage done

by the nations of *Eisfeine*, within the land of *Gael-ag*.

Now is there peace on every side, *Eocaid* is renowned; hath he not made a name to endure amongst men for ever?

Now it came to pass what time *Eocaid* had ruled seventeen rings, and ere one *Ratha* was complete, a mighty host from the sun's rising, rushed like a devouring flood, sweeping all nations; people were as streams, and brooks and rivers, that swell the sea to overwhelm the earth.

And the chief of all the nations was *Sru*, and he spread his warriors over all the plains of *Eisfeine*, and the *Gael* of *Eisfeine* from *Aoimag*, and the *Firgneat*, and the *Gaal* of *Buas-ce* and *Algeirba* called on the name of *Eocaid*, the victorious, to lead them against the destroyer.

But nought could prevail against *Sru-amac*; ere the nations of *Eisfeine* could gather themselves together, did *Sru* overthrow them, and with the remnant that he spared, did he swell his host.

And *Eocaid* called round him all the chiefs, and warriors of renown to council, and all were of one mind to move forth of *Gael-ag*, to meet the foe.

And when the host of *Gael-ag* were within the distance of two days of the waters of the *Duor*, the priests did entreat *Eocaid* to tarry one day at *Samur*, that the congregation may purify themselves in the presence of *Baal*.

And *Eocaid* did listen unto the voice of the priests, and on the next day, as the warriors were in motion, did not those from the heads of the vale espy a cloud rising from the earth towards the

heaven? And after a while the thousand thousands of the foemen appeared.

And the priests did again implore *Eocaid* to move back to *Samur*, and there to wait for the foe.

When *Eocaid* heard the voice of the priests speaking the words, his anger was kindled against them, and he said unto me, *Ordac*,

"*Ordac*, when thou shalt set down the words of the priests to *Eocaid*, and the words of *Eocaid* unto the priests, thou wilt say,

"And thus answered *Eocaid*, the son of *Bille*, chief of the *Gaal* of *Sciot* of *Ib-er*, unto the priests, "I will not go backward, tho' my face were still towards the foeman as I moved. Is *Baal* only in *Samur*?"

And *Eocaid* added moreover, "I thought to have encumbered *Mag-doraid* with the weight of those we sent not for, as it is, as it is, let the words run from *Eocaid* thro' the host, "Warriors make treble the pace of thy feet, and the sound of thy voice tell *Eocaid* and *Sru* stand face to face."

And it was so.

And the battle was fought in all the plains between *Samur* and *Duor*; *Eocaid*, and all the chiefs, and all the *Gaal* fought, destroying, like a consuming fire; but what availeth fire against water? was not the fire of *Ib-er* extinguished by the stormy waves of the multitudes of *Sru-amac*?

Thousands of the *Gaal* lay on the earth, and *Eocaid*, O woe! thou fell into the arms of death on that unhappy day, and three sons of *Go-lam*, and chiefs in heaps lay round the weight of *Eocaid*.

On that day *Sru* overthrew *Ib-er*, and all the

nations of *Eisfeine*, and he took away captive of the youth, and drove away a huge prey of the cattle of the land.

Now is *Gael-ag* a desert, save of mourners. Behold *Saib*, the partner of *Go-lam*, lamenting her hero (the most renowned warrior of the race, since *Og* the son of *Iat-foth*) and three sons fallen in the battle.

Behold widows bewailing their elected.

Behold matrons lamenting their children, and maidens the youths of their promise, and the brethren of their fathers board.

On that day, when *Baal* had entered into the second chamber of his house *Blath*, did *Eocaid* fall, but not perish; his spirit will endure, his name will live in the memory of the children of the land for ever.

On that day was the pride of the tents of *Gael-ag* abased; when will their heads be raised up, and their locks, bedecked with garlands, dance to the sportive music of the winds again?

Ordac doth take the *sun*, and *moon*, and all the *stars* to witness, he would rather have fallen, numbered with the dead, and he that *Ard-Olam* then had been, had set down on the chronicles for the times to come, "And *Go-lam* returned with victory from the battle."

NOTES ON CHAPTER XXII.

This prince of Gael-ag, whose proper name was Eocaid, is in the tales of the bards known by the name of Go-lam, and is also the Milesius of Latinity writers of the 15th centuries, from whom we Irish are ignorantly and absurdly called Milesians; he reigned, as you see, from 1025 to 1008, before the christian era, when

Sesostris, the most ancient and Egyptian Hercules moving thro' Lybia, and the maritime nations of Afric, whom he overran, invaded Spain, which he subdued, whereon he imposed tribute, wherein he introduced idolatry, and erected columns, called the pillars of Hercules, in Spain and Afric, to perpetuate the memory of his exploits. The battle of *Samur* determined the fate of this people, and produced those events which will appear in the sequel of these chronicles, my authority for the statement I have laid before you in the Dissertation, but not the sole authority, the facts being corroborated by the testimony of other nations.

CHAP. XXIII.

From the fall of Eocaid *to the emigration of the* Gaal *of* Sciot *of* Iber *to* Er-i, *a space of two rings from* 1008 *to* 1006.

FIVE sons of *Golam, Marcad, Iolar, Daire, Blat,* and *Colba* fell not; they drove back the foe that came against them.

Now when *Baal* had withdrawn the light of his countenance from the land of *Gael-ag, Marcad, Iolar, Blat,* and *Colba* moved towards *Asti-Er-eis* with their bands, (they were but few, and *Sru* stood in the midst of his thousands,) but *Daire* the son of *Golam* loitered with his companions nigh unto the slain, for words had come unto him, "thy father, and of his brethren are no more."

And when *Baal* looked out upon *Gael-ag,* and *Sru* had surveyed the havoc he had made, as tho' all the *Gaal* did lay upon the bosom of their mother earth—he advanced no farther into the land—he

hastened towards *Bearna*, sweeping all in the way of his pouring forth.

And when *Sru* and his multitudes were no longer within the range of the view of *Daire* and his band, they did creep to the damp, the sanguined bed, whereon were lying the hero, and his sons in the clay cold arms of death:

With step but half assured, quick throbbing hearts, and with enquiring eyes, one amongst the slain, the other on the way that *Sru* had moved, and ere the day was spent unto an end, the weight of *Eoacid*, and the three youths, sunk together into everduring sleep, were on the shoulders of the children of the land.

And they did hasten with their treasure towards *Asti-Er-eis*, as tho' they were returning in triumph from the battle—And so they were—Did not *Daire* and his fellows bear down all that stood in the way of their terrible course?

And when they appeared within scope of the watchmen, set to espy the way, that *Sru* and his hosts were looked for, words flew from ear to ear to the tents of *Asti-Er-eis*, "the foemen are at hand."

And *Marcad* the first born of the hero requested the chiefs to assemble the warriors, *Marcad* was not yet chosen, and the thin host was together armed for battle, and the *Olam*, and the priests, the bards and the ministrels, and all the daughters of *Iber*, all of one mind to die together, or live free.

But when the tidings ran, that they were *Daire*, and his companions who were drawing nigh, the host speeded to meet them, now shouting, now shrieking—all calling aloud *Ci-er*, *Ci-er*—*Ci-er* the beloved of *Golam*, and of the children of the land.

Words for the eye of man are nought—the sweet voice of the harp alone can speak the joy that filled the host, when they beheld *Daire,* nor their grief when they cast their eyes on *Golam,* and the three youths,—how changed since last we saw their fine forms, as they strode to the battle sportively.

The general grief was forgotten; none thought but of the Chief, and as the night passed, all the children of the land stood in silent sorrow round the mangled corses of the hero, and his sons.

And what time *Baal* came forth, the congregation was in motion, and the weight of those, whose faces we were never to behold again, were in the shoulders of children stung with grief.

And they were borne the distance of half the day towards the sun's going, to the land whereon stand the tents of *Ci-er,* and there were laid those, who had been *Eocaid* the renowned hero, and his three sons *Don, Er-an* and *Erac,* as they fell; (their bulk to wit, their spirit will endure to animate men of other times) mangled shields on their left arms, blunted swords in their right hands, under one heap.

And *Folt Ard-Cruimtear* chaunted the death song, and the congregation raised their voices in loud and piteous lamentation to the lengthened melancholy of the harps;

And *Mata* the son of *Dol,* a chief of *Gael-ag* poured forth the war song.

And moreover *Mata* said, "Let this heap be called *Arg-iocd,* that it be known for ever where lie the mighty one of the race, and the children of his loins.

Now it was thought on that the land was without a ruler; what tho' the hearts of all cleaved to *Ci-er*

who could have one evil thought of *Marcad* the first born?

When words came to the ear of *Ci-er*, that the minds of the chiefs were to him ward—and the assembly were together on the hill of *Tobrad*, *Cier* held up his hand and said aloud,

"Chiefs of the *Gaal*, What if *Marcad* sit in the place of his father?"

And all the chiefs, and all the *Gaal* that stood round about the mount, shouted the name of *Ci-er* nine times—and the chiefs said with one voice, "As *Ci-er* hath said, so be it."

Now *Marcad* and the chiefs made a journey thro' the land, *Gael-ag* was fearful to look upon; O Grief!

As tho' *Sru* had not brought enough affliction over the children of *Iber*, *Baal* now grew terrible, his wrath was kindled, he sent his fire thro' the land, the earth was scorched, the herbs were consumed, men and cattle perished—nor rain, nor yet dew come on the ground.

Therefore the chiefs, and all the heads of the people, and *Olam*, and priests, and *Gaal* were called together to the great congregation of the people at *Asti-er-eis* to hold talk of times passed, and to think on what was fitting to be done.

The assembly being together, the high priest standing in the presence of the king said,

"What if *Baal* be invoked to cease from his wrath, and to look down with an eye of pity on the miseries of *Gael-ag*; perhaps the great Disposer will hear, and grant our supplications."

Whereupon *Ith* the son of *Bille*, the brother of

Golam, the Prince of *Breo-ceean*, rose and said, "Chiefs of *Ib-er Gael* of *Sciot*, Are we worthy of our race, or have we declined therefrom? when *Eis-soir* came over our great fathers, that they could not stand against the foe, did they not quit the delightful land, watered by delicious streams, and move to the hills of *Ard-mionn*, saying, the lords of the earth that have been, will not be under tribute, are not the chilling winds the barren hills of *Ard-mionn*, and liberty, preferable even to the warm sun—the rich plains of *Sean-ar* calling man by the name of master after the manner of *Eis-sor*?

When *Lonrac*—what evil spirit of air breathed the foul thought in *Lonrac's* mind?—When *Lonrac* spoke of tribute—tribute from one to another of the race—when *Lonrac* spoke of tribute, unto *File* the son of *Glas*, since which day the name of *Lonrac* hath not been heard but in scorn, by the *Gael* of *Sciot* of *Iber*, even unto this; when *Lonrac* spoke unto *File* the son of *Glas* of tribute, what answer then did *File* make?

The answer that became a king;

> The men of *Iber* will no tribute pay,
> Should *Lonrac* hither come, with high hand to take it off;
> The way is far, and perhaps—

When in the time of *Eolus* the wise, the son of *Feine* was feeling artfully his way on errand of like sort, had not *Eolus* the words of *File* repeated unto *Feine's* ear? And now doth *Sru*, having darkened the air with voracious flocks of ravens, gorged with the blood, yea, and with the flesh of the children of the land, as is said, but not as seen, by *Ordac*, to write the truth, their bare bones blanching on the

surface of the earth unburied, send his servants to take off a prey, calling it tribute, for a master.

Can the warriors of *Ib-er* stand up against all these? So let us stand, if not ——

The priests do say, "Ah, that *Go-lam* had listened to our voice, and measured back his steps e'en to *Sa-mur*, then would *Baal* have crowned him with victory, and conducted him in triumph to the tents of *Asti-er-cis*."

And now *Ard-Cruimtear* saith, "Let us invoke *Baal*."

Let all the priests of all the nations of the earth stand on the margin of the *Duor*, and call on *Baal* to suffer the puny stream to impress great ocean, and force his mighty waves a distance from the land. Would *Baal* change—could *Baal* change—fixed laws for them?

Oh that *Go-lám* had not attended to the voice of the priests, and loitered on his course, and tarried e'en that one day at *Samur*, then had our warriors passed over the water, and met the foe forth of the land.

Children of *Ib-er* hear the words of *Ith*.

What tho' the waters of the vast deep be terrible; Is the desolation of water, air, or earth, yea of fire itself, so frightful to the *Gael* of *Sciot*, as the affliction of slavery?

Baal himself can destroy but once, so ceaseth anguish of body and of mind; the spirit of the victim then is free as its kindred elements, pure mixture of air and fire.

The body of the captive is wasted in lingering torture, his form is bent, and with his distorted

shape is his soul depressed; like unto the over-strained bow, it loses its force, its use is at an end.

Oft hath my ship crossed the world of waters to *Breotan.* Upon a time, returning for *Gael-ag*, after hearing the complaints of the *Gaal,* my vessel was driven out of its course, towards the sun's going, till we reached a land of woods, a rough land, the people fled from our presence, tho' we were but few; we drank of the waters of that land.

Thither would *Ith* go, and he will return in time to shew the thither way to all who prefer dangers to slavery.

For himself, *Ith,* the son of *Bille,* the brother of *Eocaid Go-lam,* will cease to live, or he will live free."

Comforting were the words of *Ith* unto the chiefs, and unto the *Gaal,* and three stout vessels were made ready, and he chose out seven score youths, who had not taken damsels, and he steered his course towards the fingers of *Baal.*

The distresses of the *Gaal* encrease continually; famine and pestilence are on the foot like unto *Sioram*; desolate is *Gael-ag*, lonesome is the mount, the *Asti* is without the guardian of the sacred fire—the priests in the *Raths* on the paths of the land alone keep their places; all are doing their endeavour to depart when *Ith* shall return; all work on the ships thro' the day; *Marcad* and the chiefs have struck their tents about *Asti-eir-eis*; behold *Gael-ag* on *Breo-ccann,* kept in a blaze night and day, to direct *Ith* and his companions on their hither way.

Now when *Baal* had been two days in the first

chamber of his house *Tionnscnad,* and the watchmen of the ocean saw three ships coming towards the land, all *Gael-ag* flocked to the shore to meet the princes.

And as the ships were moving within the arms of the land, the air rung with the shouts of the *Gaal.*

The anchor cast, *Lugad,* the son of *Ith,* stood on the ground before *Marcad,* I *Ordac* nigh unto, when *Marcad* did say unto *Lugad,* Wherefore do we not see *Ith*? hath he tarried after thee? how fareth *Ith*?

Lugad did place his hands upon his breast, his eyes bent on the earth dejectedly, then pointing to the vessel, whence he had come forth, he answered unto *Marcad,* "*Ith* is no more; my father that was, falleth to pieces within the chamber of the ship."

When the words were heard, a shriek so hideous issued from the *Gael,* the air shook in affright, and trembling, fled nigh unto earth, charged with the heavy griefs of *Gael-ag,* he could not mount, bearing the woeful tidings thro' all the nations of *Cinc Sciot.*

Awhile the weight of *Ith* was borne to the land, and laid within the wrapper; the fires were lighted, the circle was formed, the night watch set, and on the morrow it was moved to the place where his heap was to be raised.

And *Ordac,* even I, raised the death song, and the bards, and the matrons, and damsels, and the harps poured forth their voices to the praise of *Ith.*

The death song chaunted, *Cier,* the son of *Golam,* poured forth the war song of the prince.

And when the stones were rolled to the entrance of the house of darkness, *Marcad* drew his sword

from the sheath, and he raised it on high, and he swore by the spirit of *Baal.*

And all the chiefs of *Ib-er*, and all the *Gaal*, raised their right hands, and swore by the *sun*, invoking the name of *Ith.*

And all the matrons, and all the maidens, lifted up both their hands, and they swore by the *moon* and *stars*; all swore to go to the land of *Ith's* wounds, and take vengeance for his death.

And on the day after the day, whereon *Ith* was laid beneath his heap, *Marcad* had the funeral feast prepared, and all the chiefs and all the diminished congregation were bidden to hear the tale of *Lugad.*

And when all had eaten, and were refreshed, and as the horns went round, *Lugad* being seated on high, near unto the king, *Marcad* said unto him,

"Let *Lugad*, if it be pleasing to him, relate the tale of *Ith.*"

Whereupon *Lugad* stood up, and spoke aloud, saying,

"Children of *Ib-er*, *Gaal* of *Sciot*, hear of *Ith*, the son of *Bille*, the brother of *Go-lam*;

"*Ith* saw and felt the affliction of *Gael-ag*; *Ith* preferred dangers to tribute, death to slavery; did he not move on the surface of the vast deep, to a strange land, to prepare the way for the children of the *Gaal*, where they may live, their ears free from the sound of the voice of a master.

And we passed along towards the fingers of *Baal*, till we saw *Breotan* we kept clear of *Scaoilead*; into *Casad-tir-eider* we entered not.

And on the eighth day from the day whereon we did cease to see *Dunmianac*, we did espy the land

we looked for, and we did steer with the land on the left of us, as we moved for four days, and nights, then did the waters of the streams bear us to the shore.

And *Ith* did set one third of our company to guard the ships, with the rest did he adventure into the country, and there are two distinct *Gael* thereon, speaking with different tongues, and we did come to know that those who are the most, are servants unto those who are the least—moreover, that the masters are evil in the minds of the servants—and the servants are inclined towards us—they seemed in joy at our coming, for they are in bondage.

And *Ith* enquired for the chief, and after two days, came some to conduct us to his presence.

And *Ith* called for counsel, and it was said,—Why go [illegible] her; have we not seen enough?—let us to our brethren, and return with them and win the land.

But *Ith* said, "Nay; may it not be said we were affeared.—Let *Gol* return to the ships, and if we do not succeed, then *Gol* speed thou to *Gael-ag*, and repeat in *Marcad's* ear the words of *Ith*: "Let *Marcad* lead the children of *Iber* hitherward, here raise up the tents of the *Gael*"—but *Gol* entreated to go on, howbeit, he spoke in vain.

And we passed along for one day warily, and we spent the night cautiously.

And on the morrow *Ith* made those who conducted us to know, that he would abide where he was, till the coming of the chief, and for two days only, and we tarried there.

And on the second day half spent, we espied a multitude coming towards us, and as they drew

nigher unto us, we saw huge clubs in their hand[s] no slings, nor bows had they, nor sharp weapons [of] war—and we moved to meet them, notwithsta[nding] their numbers; the men were fair to look upon, [and] very fair.

And oftentimes did they mention the name [of] *Dan-ba* and of *Dan-an*—and the masters did [beat] the servants under their feet, in our presence, cal[ling] them *Cloden*.

Long time had not passed till we saw ba[nds] gathering round about, and some hasting betw[een] us and the ships.—When *Ith* said, "Let the ba[ck]ward way be kept clear, we be too few."

Now the men of the land raised a loud shout, [and] flung stones at us with great force, then we [did] uncase our bows, and draw *Cran Tubail* forth.

The *Gaal* were in streights, and we did [turn] our forces towards the multitude; and thus for th[ree] days, when our brethren led by *Gol*, save nine [left] with the ships, came towards, clearing the way, [and] in the combat, and lay where they fell. More[over] *Ith* my father fell, but not into the arms of death [on] that day, and we bore him to his ship.

And I Lugad did not enter my ship, I remain[ed] with my father, and not long while before he ceased, he did call me to him, and he said,

"Let *Marcad* lead the *Gael* to the land of woods, the servants will be helping unto them to win the land. Let not *Baal* in his next day's rest, look down on the griefs of *Iber* in *Gael-ag*."

And these were the last words of *Ith* the son of *Bille*, the brother of *Go-lam* the renowned, himself renowned also.

And when *Lugad* had made an end, all repeated their oath to have vengeance for *Ith's* blood, and all besought *Marcad* to speed their departure.

Now preparations are made thro' *Gael-ag*, and what time *Baal* entered the threshold of the mansion of his blessed fire, behold on shipboard the clann of *Breo-ccean Gaal* of *Sciot*, of *Iber*, *Nomades*, *Ogeageis*, the memorial of our race, of those who had escaped the captivity of *Sru*, and the wrath of *Baal* taking their departure from *Gael-ag* perhaps for ever, having sojourned here, four hundred and four score and four rings precisely.

NOTE TO CHAPTER XXIII.

This chapter gives an account of the proceedings of this tribe after the battle of *Samur*, which laid all the Peninsula, the present *Spain* and *Portugal*, at the feet of *Sesostris*; in consequence of which, this *Gaal* or tribe of *Iberian Scythians* inhabiting *Galicia*, determined on abandoning their country, rather than live in subjection, and accordingly *Ith*, prince of *Breo-ccean*, took his departure for the island westward of *Breotan*, for the purpose of exploring it, that in case a settlement thereon should be found practicable, the nation might remove thither. The speech of *Ith*, and the tale of *Lugad*, the son of *Ith*, are so full that no words are wanting in explanation. *Ith* having recommended the emigration to *Marcad*, it was put in practice 1006 years before the Christian era, after a sojourn in *Gael-ag* of 484 years.

THE CONCLUSION OF THE CHRONICLES OF GAELAG.

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